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METHODIST REVIEW.

(BIMONTHLY.)

WILLIAM V. KELLEY, D.D., Editor.

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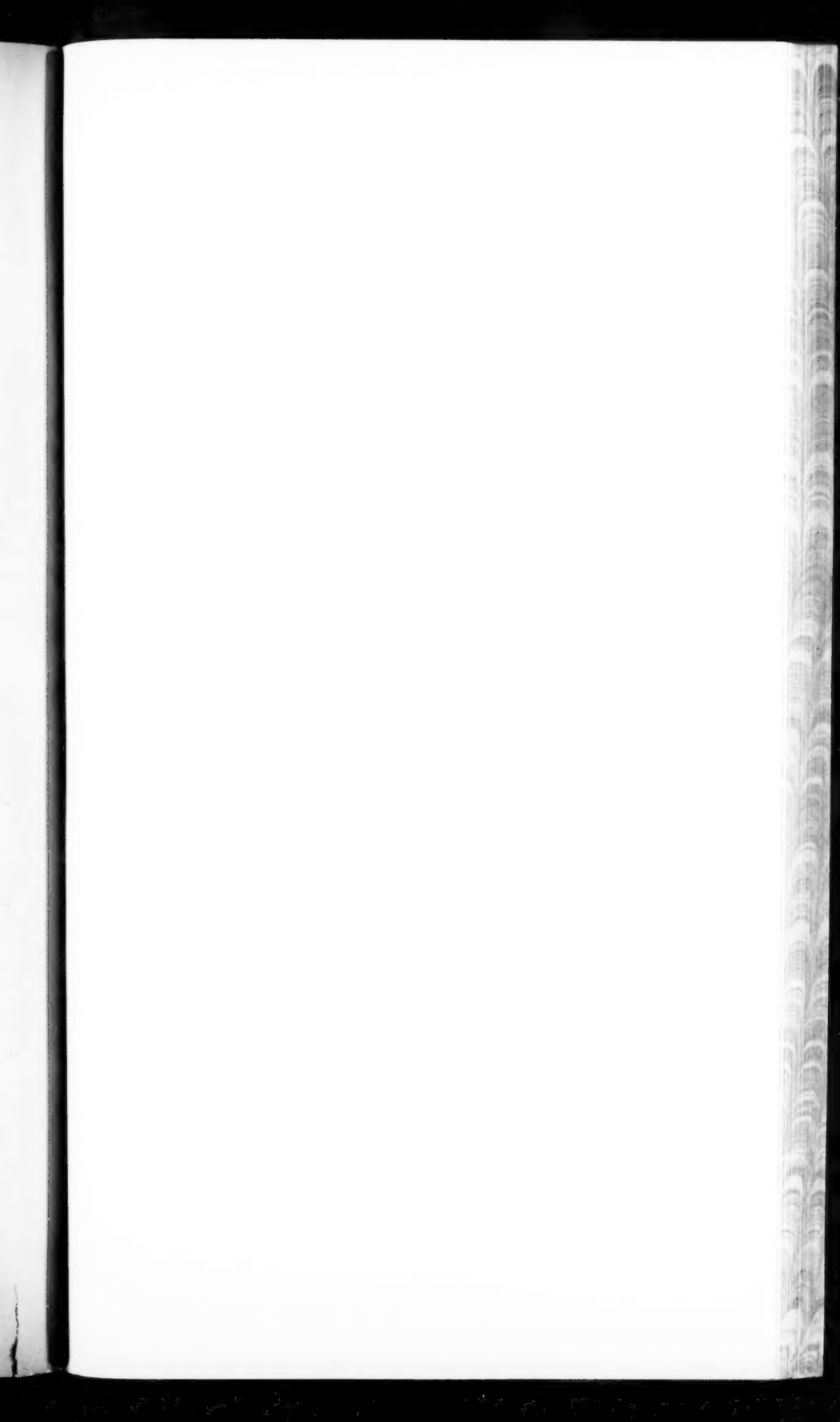
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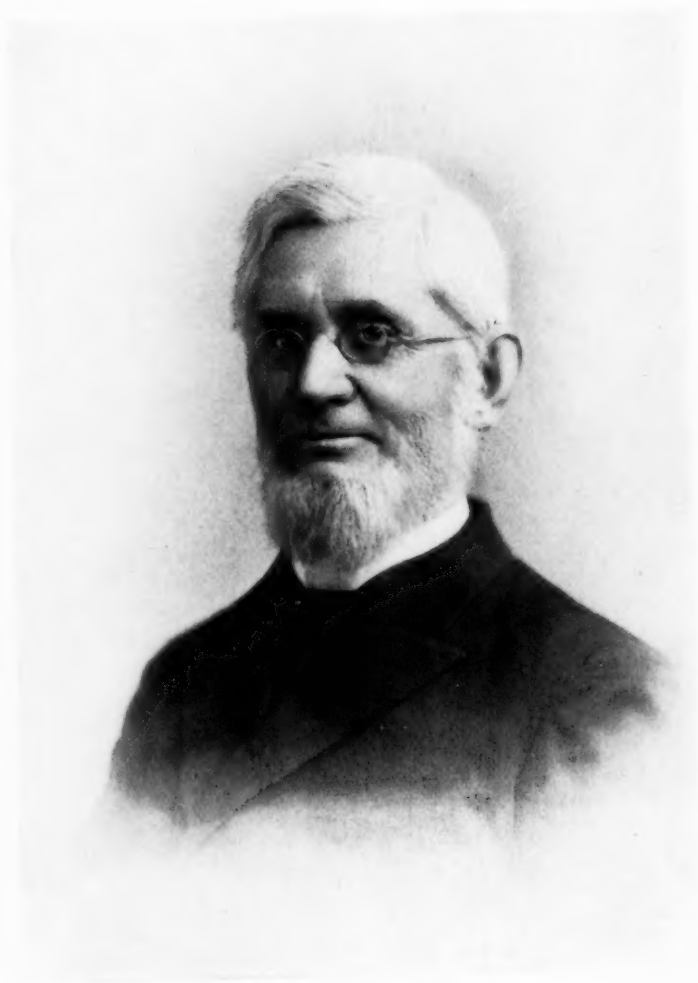
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A Shinnick

METHODIST REVIEW.

MARCH, 1893.

ART. I.—AMOS SHINKLE.

THE subject of this sketch was born August 11, 1818, on White Oak Creek, Brown County, O., and died in Covington, Ky., November 13, 1892. These dates represent the beginning and end of an extraordinary life, worthy of study and permanent record. He was the son of parents who came as children from Pennsylvania in 1797 to what was then known as the Northwest Territory. His boyhood was passed amid plain and unimpressive scenery, located between the settled East and the undeveloped West; and, as the sunrise of marvelous material prosperity kindled all the land with its glow and called to quickened labor, he challenged the brightness and claimed a part of it as his heritage. He availed himself of such educational advantages as those days afforded, and after completing its curriculum was counted quite competent to teach the school in which his early training had been secured. But ambition turned toward active pursuits rather than studious meditation. At seventeen years of age he kept his father's books, and soon afterward engaged in the lumber business in eastern Kentucky, cutting trees and making the timber into furniture and carrying it for sale on rafts down the river as far as New Orleans. Money acquired in these ventures was invested in the grocery trade, which ended in failure because of too great confidence in the credit system then in general use. The liabilities thus incurred were discharged as soon as possible to the last dollar, although under the law, since he was only twenty years of age, he could not have been held for their payment. Thus early

did integrity become the corner stone of the edifice of his prosperity. He builded wisely at the outset, and the years brought symmetry and strength to the structure.

While living in Higginsport, from 1838 to 1845, he took an active interest in the military matters of the State, and was commissioned by Governor Shannon as first lieutenant of artillery in the eighth division of the Ohio militia. He offered himself and company for service at the front in the Mexican War, but, going to Cincinnati to be mustered in, was disappointed in his patriotic purpose, as no more volunteers were needed. November 10, 1842, he was married to Miss Sarah Jane Hughes, and in 1846 his only child, Bradford, was born. In August of the same year he settled in Covington, Ky., with a hard-earned capital of fifteen hundred dollars, considerable experience in business, and a keen desire to achieve fortune in this new and broader area.

His training in the Ohio militia served him happily when afterward, as Colonel of the Kentucky Home Guards, he was commandant of Covington during the Kirby Smith raid; and the lessons he had learned in the little store, in the forests of the Big Sandy, and in trade along the Ohio and Mississippi were to be utilized in vigorous and enlarged commercial competitions. His removal to Covington opened his real business career, distinguished to the last for farsighted wisdom and stainless integrity. He engaged at once in the coal trade on the river from Cincinnati to New Orleans, gaining each year large returns, until he retired from it in 1864, already a capitalist. The Covington and Cincinnati Bridge was conceived by him in 1856, and in manifold discouragements he never lost faith in its final success until its completion ten years later. He was president of the bridge and gas companies, was the founder and president of the First National Bank, and was associated, either as director or president, with other corporations too numerous to mention. He was for a long time prominent in Odd Fellow and Masonic circles, was interested in local politics, was a member of the school board and, for a time, president of the city council. A man must think of something outside of himself or stagnate; hence Mr. Shinkle's public-spirited endeavor that Covington should be no mean city was a strong and constant impulse, efficient in outward result and also in the enrichment of

his own character. His connection with the school board inaugurated a change in the architecture of the school buildings, an improvement tending to beauty and utility. Many of the financial enterprises which eventually contributed to his own fortune were conceived in a large-minded desire to benefit the city of his adoption. Few men have ever more thoroughly commanded public confidence. His name was a bond, and his fellow-citizens gave no thought when his vigorous vigilance was in control of their interests and institutions. On every hand can be seen substantial proofs of his disinterested, sagacious activity, in the betterment of the social and material condition of the community in which he lived.

In certain periods there has been a restricted recognition of capacity. Society has turned to a few departments for its ideals of eminence. The man on horseback, sword in hand, marching to conquest, has won and worn the laurel. The orator, thinker, philosopher, statesman has been in turn counted as eminent, while others equally worthy have been overlooked. The notable development of this country in recent years has introduced another class of men, conspicuous in their ability and work, as candidates for favor and fame. The new continent, which our fathers settled, offered an opportunity in its virgin soil and undeveloped resources for the exercise of brain and brawn such as the fields of chivalry never suggested. Amos Shinkle, in the secular aspect of his character, was a business man; he was not a scholar or a statesman, but a man of affairs, judicial in his mental quality, studying events in their germs, working for years among present, practical forces until his mastery over them was complete and the acknowledgment of his power was unquestioned. He had to make his own way; no strong friendship threw over him its shield of protection, no ancestral fortress invited him to its security. He fought for and won his footing. When the difficulties inhering in the problem of life are considered, limited success—even the earning of an honest livelihood and the maintenance of an average position—entitles to praise; but when the barrier of hostile fate is overcome by far-reaching deed the achievement becomes extraordinary. Amos Shinkle has passed away, and the wide vacancy made by his loss is a witness to the manly merit by which he won private fortune

and public station. He could boast no titled name, but he belonged to that aristocracy of service which has helped to lay in this country the munificent material groundwork on which the structure of our Christian civilization is to be reared. Somehow, by a sort of intuition, he saw the golden side of opportunities, and with eager wisdom availed himself of the sight. His success was not an accident; it had its reason in his ability and his diligent application to the duties of each hour.

A crisis was approaching in the life of Mr. Shinkle which was destined to revolutionize his standards of thought and action, and to make him essentially a new and different man. The air was full of the shrill alarms of civil war, when hostile theories of government were to meet in battle. Covington was on the border, and a dominant section of the community believed in the doctrine of State rights whose consequences would be a broken and bankrupt nationality. He shrank from the thought of social chaos with instant and absolute aversion, and at the outbreak of the rebellion, when Kentucky was trembling in the balance and multitudes were halting as to which side to take, he promptly called for volunteers, raising for the defense of the city "The Shotgun Company," which speedily grew into a regiment. This challenge to wavering minds defined at once the position of many, and a rallying center was provided for the vacillating Union sentiment.

All this while he was an occasional visitor at public worship and was a pew-holder in one of the prominent churches of the city; but this came from a sense of the outward proprieties of good citizenship and a conformity to decorum, rather than from inward conviction. The churches shared and expressed the prevailing feeling as to the great question which engrossed public attention, and he was not satisfied with their attitude. There was, however, to this an exception; the Methodist Episcopal church located on Greenup Street, unpretending in appearance and limited in resources, represented unhesitating loyalty to the nation, and to this church Mr. Shinkle was drawn by patriotic considerations, and also by the attraction of some strong personal friendships among its members. He threw himself at once into the new work without reluctance or compromise. The plain building soon gave way to a new and stately edifice, taking the name of the Union Meth-

odist Episcopal Church, and, that there might be no question as to the flag which the congregation honored, the windows and woodwork were painted in red, white, and blue. Association with this society had sprung from motives more than usually deep and controlling, and soon the voice of the personal Christ was heard by him calling for allegiance, and he was not disobedient to the heavenly vision. In its initial stage his connection with the Church was a business adjustment, a recognition of an obligation exact and definite in its form of statement. Clearer insight transformed this into a positive spiritual relationship. He established, contrary to his first intention, a family altar, and, as the prayer of faith was offered at the time of the evening sacrifice, God, for Christ's sake, spake peace to his heart, and then his Christian life had its birth—a life destined to grow and ripen into a rich experience.

The Sunday school invited him, almost as soon as he entered the Church, to become its superintendent, and he continued in its active charge until his death. This work was a blessing to him; it gave grace, charm, and a tender tone to his religious experience such as nothing else could afford. He was an ideal superintendent. Business capacity and spiritual fervor were united in his qualifications for this delicate trust. His executive skill and thoroughness in detail were of incalculable advantage. Nothing escaped him; everything was under his eye. No great manufacturing establishment could have been organized and operated with a clearer perception of means to ends than the Union Sunday school; and when to this accuracy of operation was added his distinctive religious purpose, the results in the shaping of youthful character cannot be overestimated. For one third of his life he stood in this official relation, watching the development of hundreds of young people whom Providence had intrusted to his tender care. The superintendent loved and was beloved. The contact between him and the school was always close and cordial. One Sabbath, at the close of the morning sermon, a little ten-year-old girl out of a new and sincere impulse asked the pastor, "Am I too young to come to Christ?" The superintendent, standing by his side, took the answer from the pastor's lips, saying, "No, my child, you may come now. I was too old when I came to him, and I have to make up lost time."

By force of circumstances, his natural ability, and social position he became the leading man of his church. Farsighted in his own views of policy, he was considerate of the opinions of others; a strong-willed man, intense and masterful in his personal judgments, he allowed people to differ with him, even radically, and there came in consequence no sense of coldness or separation. He recognized that society, to endure in peace, must be a compromise, and thus freely accorded to others that which he claimed for himself—the right of private opinion.

Very early in his Christian life Amos Shinkle faced the question as to the extent of consecration—asking whether it included sentiments and opinions only or also the use of one's substance for the cause of Christ. The dedication to the Master of what men have is essential to true discipleship, and those who desire to serve the Lord must make this inevitable decision. Some meet the obligation by munificent bequests when they die, and their names are garlanded with the praise of the multitude. Others will choose the even tenor of daily service, and, acting as their own executors while they live, will use beneficently what God has given them. The accumulative habit had been formed in Mr. Shinkle's case by a course of swift and successful acquisition, and religion met this intrenched disposition with an imperative summons for the recognition of its claims. He was already in middle life, the scope and tendency of his manhood had been determined, and yet, like Saul of Tarsus, hearing the voice of Jesus, he said, "Lord, what wilt thou have me to do?" His piety was not an amalgam of commonplace platitudes and average sentiments. It was more than a mere emotion; it was a primary and inwrought conviction. It would be contrary to his desire, if it could be expressed, and to the modesty of those who bear his honored name, to enumerate the gifts to various causes which signalized the period of his religious life; but it is simple justice to his memory to say that, after meeting the Lord in the way, he gave grandly and continuously until he was called from labor to reward. The Protestant Children's Home, a royal building dedicated to noble uses, was his gift to the city of Covington. More than twenty years ago, during the session of the Kentucky Conference at Union Church, he said to his pastor: "The sight of these poor unpaid preachers moves me. I want to help them out a little.

Will you ask Bishop Scott to arrange for the distribution of five thousand dollars for their aid in some way so that my name will not be mentioned?" Years after the same pastor, visiting at Mr. Shinkle's home, sat one morning writing at a side desk of his private office in the First National Bank, while its president was attending to many duties. A number of callers came soliciting his help for causes which they represented. The mail, also, was heavy with letters of appeal. As the noon hour came and the two rose to leave he said, "You have heard what has passed. Look at these," pointing to the letters, and then seriously added, "This is about a sample day. I want to do right with my money." There was something more than ordinary in the emphasis of these words; they expressed the governing purpose of his life, and the grave and beloved face, crowned with its winter crest of snowy hair, grew beautiful with a light such as does not shine on sea or shore. Later than this, as if in continuation of the same conversation, he said, "I have given away fifty thousand dollars this year. I found I had to; it was getting too strong a hold on me." Very touching is a paragraph in the *Northwestern Christian Advocate*:

A little girl in the Protestant Orphans' Home in Covington, Ky., which Amos Shinkle founded, was giving expression to her delight and gratitude, when the matron asked her if she had thanked God for the Home. To which the child instantly replied, "Yes, I thanked God, and asked him to thank Mr. Shinkle."

The divine plaudit, "Well done, good and faithful servant," will thus echo in its spoken blessing many voices of childhood as well as of age. Honestly, reverently, day by day, Amos Shinkle did try to do right with his money. That which he did, or declined to do, represented always a conscientious decision.

Very soon after his conversion and identification with Methodism a general desire became apparent for the admission of laymen to the highest council of the Church. The old exclusive method seemed undemocratic and contrary to the liberal policy of our institutions. His keen sense of the fitness of things was in harmony with the spirit of the times, and he at once perceived the importance of a broader basis for the management of church interests. He was actively engaged in the preliminary movement which led to the introduction of lay representation, and in 1872 and at each succeeding session he was a

member of the General Conference. The same clear-eyed perception of the thing to be done and how to do it, the same grasp of principles and appreciation of the value of details, characterized him here as elsewhere, and he found himself, without any seeking on his own part, at the front in the management of general interests. His speeches were short, sharp, incisive. His opinion always commanded respect, because it was the view of a man fearlessly honest and intelligently conversant with the subject in hand. Devoted to the interests of the Book Concern, watching its growth with a peculiar pride, thoughtful of the Freedmen's Aid Society and its wide benevolent work in the South, busied with schemes for the poor preachers of the Kentucky Conference, the pillar and pride of the local church, he was a noble specimen of a devout, God-fearing, diligent Christian. The Methodist Episcopal Church needs the brain power of its laity to fashion its policy and direct its institutions. It is comparatively easy to give money, sparing a fragment from the edges of abundance, but to give life is more difficult. Freely and with grateful joy Amos Shinkle for years gave his disciplined business intelligence to the Church of his love, and in this respect is a conspicuous example for imitation by his associates.

Those who have been his pastors know the fine fiber of his personal loyalty. He was anxious, from time to time, as to the man who should fill the pulpit of Union Church, and in order to insure a wise selection asked many questions and closely studied the matter of availability; but when the selection was made the questioning period had passed, and thenceforward he gave complete allegiance to the pastor chosen. No word except of praise escaped his lips, no service was too constant or costly for him to render; he was faithful to the man as the representative of the cause. There was a touch of chivalry in his fidelity. The one who carried for the time the ensign of Christ was associated with the Master, and the standard-bearer became identified in his mind with the standard itself.

Not only character but capacity also is a growth; time is essential for the ripening of power and its adjustment to its chosen ends. The young tradesman in the retail store, the boatman making voyages down the river, passed these preliminary stages and soon became a controlling spirit in great enterprises, the

founder and representative of large and influential institutions. There must be something marked in a manhood which can create such a career. Opportunity has much to do with success. The chances that came to Mr. Shinkle out of those rich and rapidly changing years were varied and inspiring. It was a formative condition in which he found himself, one full of visions and voices; and to these he gave instant and earnest heed. His faculty was clear and strong, and an imperial will was ever ready to do its bidding. The gift of insight and the skill of executive control blended perfectly in his mental structure. He could discern the future, and this foresight was the herald of his enterprises. He had the causative power; he could bring things to pass. He never floated idly with the tide, but breasted adverse currents as gallantly as some would sail on a summer sea. His thoroughness was a marvelous trait in his character. A friend asked him late in life, "What has been the chief reason of your success?" "Well," was the quiet answer, "I do not know, except that I try to do everything well, even the small things." He provided against hostile circumstances before their existence; and so calamity rarely interfered with his plans. Patience and hope, or rather the patience of hope, were always present in his disposition. He never was in a hurry; he had the capacity for deliberation. He never sought to skip a season, but considered the year as a whole, and recognized the necessary contribution of each season to success. It was not his habit, in petulant interference with orderly processes, to investigate the seed in the soil in order to discover the state of its progress; he was willing to await the harvest, and all the while was confident, because his conclusion was formed from a study of principles, and he knew that the relation of cause and effect was irreversible. Faculty, on which so much is pivoted in every man's career, was in his case of the highest order, and he adapted it to its special exercise with an unerring discrimination. Much of his unusual ease in action came from inheritance, and much also from close and constant application. Great business men might in certain conditions be great commanders, and, changing the terms of the equation slightly, they might be great statesmen: the basis of faculty is the same in all the instances. They note from afar the strategic points and hold them. They hear the footfall of coming

events, faintly echoing on distant corridors, and, recognizing it through the swing and tumult, they are always sure of the issue. There is an element of the intuitional in every eminent success. "Poets are born, not made," has passed into a proverb; but it has a much wider meaning than that expressed in its restricted terms. All high capacity is a matter of original endowment—a perfect germ placed by the angel of the dawn in the cradle—and all of after life is only the growth and expanse of this into fruit and flower.

But there is something more than either opportunity or faculty to be recognized in the analysis of any man's character. If there is a lack in the quality of moral fiber the loss is fatal beyond repair. More or less all men are misjudged. Manner goes further in certain circles than manhood. The decorum of the drawing room is counted as more important than force in field or forum. But more and more society is beginning to consider men, in its final estimate, with reference to that interior disposition which is the real center and soul of life. Amos Shinkle was always practical, dealing in definitions and first principles. He kept to the main current, discarding both eddies in the stream and incidents on the shore. The word "ought" was the dominant word with him in the settlement of every question. He approached all matters for decision from the ethical side. Righteousness, in his conception, was religion. A man who constantly studies life from this point of view may make occasional mistakes, from partial light and infirmity of judgment, but cannot go far astray, for his general course is according to law, and obedience is power. Those who were near enough to Mr. Shinkle to hear his heart-beats were never in doubt as to his invincible intention to do right under all circumstances.

Ex-Governor Fisk, of Kentucky, a business associate and friend of long standing, in a recent letter thus estimates him :

I have seen Colonel Amos Shinkle almost every business day while we were at home during the last thirty years, and often two or three times a day. We have been directors in numerous corporations almost as long, and in all of these Colonel Shinkle was the guiding mind; his judgment was always approved. A man of strong will, outspoken, frank, honest, in fact, a man of wonderful mental versatility, yet never arrogant or supercilious, he always sought in the kindest manner the views of his associates, yielding

to their suggestions without hesitation; and thus harmony prevailed in all of these associations, and each of them prospered during his connection with them. His commanding abilities brought him to the presidency of every one of them except the Kenton Insurance Company, and that he declined to accept. In all my intercourse with Mr. Shinkle I never heard him utter an improper word or expression, and never knew him to do an act which could be criticised. He was a Christian gentleman without an effort, always exemplary, discreet, and wise in speech and deed. The confidence of his associates in the integrity of his judgment was supreme, and the results of his various administrations fully justified this trust.

Dr. Cranston, senior agent of the Western publishing house, from a different point of view expresses a similar judgment:

In his relations with the publishing agents he was never autocratic. He never dictated in what pertained to our direct responsibility, never hampered us; always ready to counsel, he never patronizingly counseled. He watched the drift of things as shown by the books, observed the methods employed, and gave commendation or caution as he deemed fit, and was always open to conviction rather than tenacious of opinions made up with only partial data. In administration he often deferred to our judgment, while absolutely inexorable in insisting that everybody should keep to the Discipline and the General Conference directions. He stood squarely upon the law as to Book Committee prerogatives, but was just as firm for the rights of other officials. It was a delight to work with him; his intense loyalty to the Church was contagious and inspiring. His presidency of the Book Committee was especially commended by all our Eastern members and the New York agents as absolutely impartial. In the Executive Committee of the Freedmen's Aid Society he was especially useful. Sentiment rarely dictated his vote. He was jealously conservative in the interest of the ever-drained treasury. In matters of policy he was often in the minority; and here is a marvel. Strenuous in advocating his views, when outvoted he never lost his equanimity, never sulked, never evinced the slightest personal feeling toward the opposition, as men in his circumstances, accustomed to being deferred to, are apt to do. The short of it is, Amos Shinkle was a Christian; with all his positiveness in affairs he was considerate, submissive, ever humble in his church and official life. If I write more I shall be unfit for business the rest of the day. My heart weeps over his absence.

A man of his clear-cut, definite opinions would often awaken antagonism. Prosperity, sometimes in the contrast it institutes, excites hostility. He was always magnanimous toward those who from time to time were opposed to him, and even

when the victim of unkindness and discourtesy would only say, "I am sorry." He carried no sword in his hand; he was broad and kindly in his judgments. He had, besides, the power to draw men to him in the charm and warmth of the tenderest friendship, and hearts ached when he died because of the overwhelming sense of personal loss.

There is a bit of poetry about almost every man. He may seem cold and prosaic, but somewhere there is the song of birds and the bloom of flowers. The home life of Amos Shinkle was a poem. It was picturesque in its beginning. The wedding journey was taken on a flatboat down the Ohio, and, profitable as a commercial adventure, it was delightful in its promise of increasing domestic joy. He respected and loved his wife with the devout intensity of his strong nature. His only son, inheriting his own sterling character, was a constant pride and joy; and the daughters-in-law and grandchildren as they came were welcomed to the same interior affection. No distrust or suspicion shadowed that ideal household. Sorrow and death, as they entered the charmed inclosure, only tuned into deeper cadence the harp of life, which love took up,

And smote on all the chords with might,
Smote the chord of self, that, trembling, passed in music out of sight.

The last months of Mr. Shinkle's life were active and cheerful. He intrusted, early in 1892, the presidency of several boards to younger men, and sought something of a respite from exacting responsibilities, but it was not his nature to rest; he was eager and tireless to the last. In the General Conference at Omaha his interest in the proceedings was keen and constant, and his influence was as commanding as at any previous session. Until the end he studied civil and financial problems as carefully as in the past; but his thought chiefly turned in love toward the domestic circle and in gratitude to the kind Providence which had thus far kept him in health and strength. There was no thought, perhaps, of the nearness of the goal, but an unusual gentleness was present in his bearing, a mellow light like the glow of sunset on the hills.

Husband and wife had been long together; they had climbed the hill hand in hand, and stood now on the summit. Half a century of joy and sorrow was behind them. Therefore, de-

ciding to celebrate the fiftieth anniversary of their marriage, cards of invitation were sent to friends to visit them November 10, 1892. The evening was as merry as a marriage bell.

Golden bells!

What a world of happiness their harmony foretells!

The stately home, embodying in its noble proportions the results of victorious enterprise, never seemed more spacious and splendid than on that hour when the hundreds gathered from Covington, Cincinnati, Louisville, and distant cities to do honor to those who had lived and loved so long, and lived and loved so well. The fragrance of flowers was still lingering in the broad halls, and the echo of friendly salutations had not altogether died away, when two days afterward another visitor, uninvited, crossed the threshold of the good man's home, bearing a summons whose inexorable authority could not be disputed. For a few hours love and skill ministered to his sufferings, while he shielded his wife from the full knowledge of the sharpness of his pain. But nothing could resist the inevitable, and death conquered. He said, "I cannot see," and then, as the unseen glory came near, tenderly added, "Never mind, Jennie, it is growing light."

It was the earthly end of the man who had been so much to family, friends, and the Church of God. On a perfect November day, while the courts of justice in the city of his residence adjourned in honor of his memory and commercial activity paused to think of his merits, they laid him away with his kindred in Hillside Cemetery to await the resurrection of the just. He was no ordinary man, studied on all sides; truth, courage, fidelity, appear everywhere in his character. He lived each day according to his best light, always devoutly anxious to find and fulfill God's thought; and his works do follow him.

Henry Baker

ART. II.—OUR LARGEST SCHOOL OF THEOLOGY.

THE principal and by far the largest school for theological training in the Methodist Episcopal Church recorded, for the year beginning with the Fall Conferences of 1891 and ending with the Spring Conferences of 1892, a membership of 3,545 students, with a faculty of 1,700 "examiners." The students were distributed as follows: First year (on trial), 835; second year (continued on trial), 1,046; third year (deacons of the first class), 993; fourth year (deacons of the second class), 671. The school is a nonresident institution, and the functions of its faculty are limited almost entirely to the conduct of annual examinations.

The conditions of matriculation in the Annual Conference course of biblical and theological study in the Methodist Episcopal Church are: 1. An examination before the local Quarterly or District Conference. 2. A "recommendation" from this body. 3. A satisfactory examination by a committee of the Annual Conference. 4. A recognition of the candidate by the Annual Conference as a probationer, or as "on trial" in the Conference. The candidates thus admitted after two examinations (the first before the Quarterly Conference, and the second before the committee of the Annual Conference) are enrolled as "preachers on trial," and begin a four years' course of study, two of these years as probationers and candidates for the diaconate, and two as full members of the Conference. During these latter two years they prepare as deacons for ordination as presbyters or elders at the end of the full four years' term.

The course of study embraces biblical introduction and exegesis, encyclopedia and methodology, natural, biblical, systematic, historical, comparative, and practical theology, homiletics, and ecclesiastical law, together with studies in universal history, rhetoric, logic, psychology, and political economy. As the young preacher has already been licensed to preach he is employed in regular pastoral and pulpit work, finding in this ample opportunity for practice and experiment, utilizing the results of his studies in the varied work of his office. The laws of the books he transmutes into the habits of professional

life. The theological discussions with which he becomes familiar as a student he turns into discourses for the edification of the people.

In the beginning of the modern Methodist movement the leaders were men of scholarship. Several of them were fellows of the university, engaged in postgraduate study. They were men of fine culture, deep spirituality, and held the true idea concerning the subordination of all learning to the great ends of spiritual life. The Oxford Club has entered into ecclesiastical history, and to its germinal thoughts we owe the best features of modern Methodism, and in it we have the best prophecy of the possible Methodism of the twentieth century.

After years of study and experience under the leading of the divine Spirit, the most of these Oxford Methodists came into "a large place" and began to proclaim a Gospel new to the age in which they lived. The new putting of the old truth stirred up the world in the old way. It turned the world upside down. The Christian Church to-day owes as much to Wesley as to Luther. The growth of the Methodist movement in the British Isles and in America was marvelous, and the demand for men to tell the old story in the new age was so great as to compel Mr. Wesley and his coadjutors to lay hold of others than accomplished scholars for the service. There were not educated men enough to meet the demand of the great revival, and fishermen, colliers, carpenters, as in the first century, were commissioned to go about with the good news from heaven to men.

Mr. Wesley, reluctant, but compelled to recognize this new condition of things, made provision from the beginning, by courses of reading, by lectures, and by class studies, to educate in biblical and theological matters the men on whom he was thus forced to lay his ecclesiastical hands. They could not read Greek and Latin; of physical science they knew little; in *belles-lettres* they were altogether deficient; but in the knowledge of God and of his Gospel, the ethical standards, and the experimental verities, in their unquestioning acceptance of the exceeding great and precious promises, in gifts of persuasion and exhortation, they were qualified in an extraordinary manner. They were men of practical power, to whose convincing logic even the scholars yielded as with penitence they turned to the

Christ whom these rude men of the times proclaimed. What was a necessity at the beginning became later on a settled policy. Neither classical education nor the professional education of the schools was required. Provision was made simply for readings and studies in connection with practical service; and thus sprang up the system of theological training which has characterized the Methodist Church.

The same policy has for centuries obtained in the departments of medicine and law. Men who know medicine or who know law, even though they lack classical scholarship, are commissioned to practice by the proper authorities. The Baptist Church has to some extent adopted the same policy, although it is among the foremost representatives of the highest ministerial culture through the theological seminary. The Presbyterians, always famous for theological education, are beginning to recognize the same necessity, and committees have been appointed by the General Assembly to take into consideration the practicability of adopting shorter courses of preparatory study, that in exceptional cases men of power, manifestly called of God to the work, may, without the formal processes of professional education, be employed in the regular ministry.

It is not to be denied that the policy of nonresident work has its perils. A Methodist would be untrue to fact were he to deny that the plans for ministerial preparation in his own Church have been abused. False views of human agency and divine operation in the work of grace have led to unwisdom and fanaticism. Certain Methodist ministers have been known to depreciate "culture," to deprecate formal ministerial education, to excessively glorify the evangelistic or revival side of church work, and in more than one case to boast of the want of "taste," "culture," and "refinement" on the part of her ministers. In 1852, when Dr. D. D. Whedon edited the *Methodist Quarterly Review*, the writer heard the Rev. Mr. Canghey, at that time a famous evangelist, express great regret that instead of giving his talents to evangelizing work Dr. Whedon, as editor of this great organ, should be devoting himself to doctrinal, philosophical, and literary studies. Too many of our earlier ministers shared the same absurd prejudice against culture. The Methodist Church lost immensely by all this. It lost the highest respect of leaders in other Churches, clerical and

lay. It lost the confidence of our own wisest and strongest people. It was unable to keep its hold upon our best families. High school girls and boys looked with contempt upon men who, occupying the pulpit, violated the most ordinary laws of English speech, betrayed an inexcusable ignorance of history and science, and sometimes ridiculed the Christian people who took these things into account in forming their estimate of a minister. As low standards in the ministry betray themselves in low standards among the officary of the Church, it came to pass that men without social standing, without stability, emotional and fanatical, and men ignorant withal, were set to represent the Church as "laymen" before the community.

A course of study was indeed provided for Methodist ministers, but it was inadequate. The superficial examinations by which untutored youth and men of middle life were clothed with the full authority of the Christian ministry excited the scorn of thoughtful and cultivated men, and of necessity lowered the moral tone of the men themselves who were admitted by such light and careless processes into an office which, if it be worth anything at all, must always stand for thoroughness, honesty, and righteousness.

Through all the years of Methodism the best ministers and laymen have stood firmly and uncompromisingly for the highest standards. Through their appeals and efforts a change took place in popular thought. The Church returned to its original platform. Institutions for biblical and theological training were established. The Conference course of study was strengthened. In many Conferences the examinations were improved; and to-day there are able and scholarly ministers in our own Church, and ministers, who are the products of our present out-of-school system of theological education, who have found a hearty welcome as permanent pastors to the best pulpits of other denominations.

From the very necessity of the situation, the majority of ministers in the Methodist Episcopal Church must, for years to come, be educated by this method. Every year, every quadrennium, the theological schools and the biblical and theological departments in Methodist colleges will multiply. Every year the number of students in these institutions will increase. But the Church will still continue to employ and ordain men

who have never been graduated from either literary or theological institutions; and the great question which we are bound to consider, and which should long ago have been more thoroughly considered, is this: How shall the Conference system of ministerial training be made more effective? how shall we modify the defects we deplore, extend the functions of the examining committees, elevate the standards of examination, increase educational facilities, and give to candidates for the ministry the advantages of the best instruction and the best criticism while they are engaged in the Conference course of study?

In the number of the *Methodist Review* for January, 1890, the writer discussed this subject at some length, and proposed "The Itinerants' Club" as a temporary device for calling the attention of the Church to the question of ministerial education. It was urged in that article that those in authority should insist upon the value of the college and theological seminary for men who think of entering the ministry. While not even a majority of our young men might secure these advantages, it was suggested that the various academies and colleges should provide biblical and theological chairs, to anticipate to some extent by studies and lectures the Annual Conference course of study. An appeal was made to the bishops to improve the course required. The Conferences were urged to appoint their best men as examiners. Plans were suggested for ministerial meetings of two or more weeks each year in neighboring colleges and seminaries; for cooperative work in the critical reading of standard theological books; for the establishment or recognition of a periodical to aid students for the ministry; for postgraduate studies in philosophy, literature, science, ethics, politics, and history.

After the article in the January (1890) number of the *Methodist Review* was in type the writer corresponded with seventeen foremost educators of the Methodist Church on the subject of theological education in our Church, eliciting from them a number of wise suggestions, among these the following: Greater care in the selection of committees; the continuing of the same committee for four years; frequent meetings of candidates for close study under competent instructors; examinations several days or weeks before the sessions of the Annual Conference; the giving of special certificates each year and of a full

certificate at the end of four years; the placing of young men under the care and direct supervision and weekly instruction of a competent senior preacher in their neighborhood; the insistence on written examinations; the requiring of a discourse to be delivered before the committee in addition to the written sermon now expected; a careful inquiry into the personal and pastoral habits of every candidate—as to his success in revivals, in Sunday school work, in the management of finances, in the conduct of class meetings, etc.; the examining committee of each Conference to be presided over by a scholarly, competent, and thoroughgoing chairman, who should take special supervision of the class during the entire four years' course of study; the preparation of helpful outlines and analyses; a series of general questions on professional topics, the answers to be written and forwarded to the committee during the year; more care and conscientiousness in the reception of men on trial in the Conferences; and the holding of presiding elders responsible for the care of candidates on their districts.

The "Itinerants' Club" was the name proposed by the writer for the temporary institution or device designed to promote permanency and intensity of conviction as to the necessity of ministerial training, and to aid in developing the Conference system to further this end. It aims to bring together the undergraduates of a Conference, or of contiguous Conferences, as frequently and for as long a time as possible during the Conference year, that under the care of wise advisers and competent lecturers and teachers the mastery of the Conference course and the development of ministerial power may be promoted. These meetings may be held in a church, by small groups of undergraduates who live in the same neighborhood; in literary institutions within a Conference, where such young ministers may have a taste of college life while they are pursuing their courses of study under the Conference examiners and other teachers. The "Itinerants' Club" may be held in connection with summer assemblies, or as "Itinerants' Clubs in camp." It was hoped at the beginning, and suggested, that the "Itinerants' Club" idea might develop into a permanent biblical, professional, nonresident school for those who have enjoyed the theological seminary and for those who have not, giving to both more practical views on the work of the ministry, and

inciting those who have never enjoyed the benefits of the schools to seek them if within the limits of possibility.

It is not to be expected that everybody will approve of the title "Itinerants' Club," or any other title which can be given to it; nor is it a matter of very much importance what it is called. This the writer has insisted upon. He has called the plan a "temporary device" for stimulating interest in the work of ministerial education. The title—"The Itinerants' Club"—is of course thoroughly descriptive. It represents the men who constitute it and the distinctive system of ministerial supply obtaining in their Church. It conveys the idea of conversation and of discussion, scientific and practical—the very feature most needed in these days in the work of ministerial stimulation and education. This is an age of "clubs," of "literary clubs," of "social science clubs," of "tourists' clubs;" and the modern movement we glorify as Methodism began with the "Holy Club" at Oxford. While the societies first called "clubs" about the middle of the seventeenth century, meeting in coffee houses and taverns, gave to the "club" the idea of conviviality, Dean Swift himself, in his letters, said, "The end of our club is to advance conversation and friendship." And so widespread has been the club movement that in the latest and most trustworthy English dictionary the very first definition of "club" is: "A company of persons organized to meet for social intercourse, or for the promotion of some common object, as literature, science, politics," etc. Plato's *Academia*, where men of scholarship met for conversation and discussion, is that far a good model after which to frame this meeting of ministers in the interest of higher personal and professional culture. Let us not, however, be hindered in a good work through indecision as to a name. Whatever the movement may be called it will be a club, and so long as Methodist ministers constitute the majority it will be an "Itinerants' Club," let us call it what we please—a "Christian Institute," a "Church Assembly," a "Ministerial Institute," a "Conference School of Theology," a "Conference Institute of Theology," the "Christian Academia," or any one of a dozen possible titles besides.

Let us state the precise objects of the proposed plan for promoting ministerial education, through the club or institute, under Annual Conference auspices.

1. The Itinerants' Club should train our junior preachers in the principles and methods of true study, showing them how to think, talk, and write; how to fix attention; how to reason; how to see two sides of the same subject with judicial impartiality; how to form the *habit* of thinking. It seeks to guide them in the study of the actual problems, personal, social, religious, ethical, political, which they encounter in everyday life—problems to which, as never before, the highest scholarship and the most acute critical faculty are now addressing themselves—problems which the common people are everywhere pondering. Ministers must be trained to think as ministers, on all subjects which relate to the individual, the family, the community, the nation, from the biblical, the Christian point of view, weighing men, not as materialists do, but as Jesus did, taking in their full spiritual endowment, responsibility, and destiny. To know men is worth more than to know books; and to know the times in which we live is of supreme importance. Ministers must know what the world is thinking about; what the men and women whom they address every Sabbath are reading; what literary and religious horizon opens about them; what plays are rendered at the theater in the hearing of five or ten times the number of people who are to be found in the churches; what editorial influence immediately affects them; what doubts and difficulties annoy or imperil them; what relief we may find for them. The minister should be familiar with the struggles the Church has had during the centuries with these same forms of error. Crude ideas in the pew, and outside of the Church among the very large number of people who now rarely occupy the pew, need on the part of the preacher positive convictions, clearly defined, with the ability on his part, in a master's way, kindly, wisely, sincerely, authoritatively, to state what he firmly believes to be the divine truth. We are in the midst of popular superstitions, laxities, bigotries, falsities, all of which we ought to know and to know well, to know their place in the history of opinions, their frequent recurrence through the centuries, their changing forms and novel names, and their radical defects. We should be no strangers to Christian Science, Theosophy, Faith Healing, Spiritualism, Socinianism, Agnosticism, hyper-Calvinism, Perfectionism, and all other one-sided puttings and perversions of the truth.

Books will not suffice to set forth the grievous evils of these various forms of heresy and unbelief. Since these exist in the concrete we must see them in the concrete, talk with their living representatives, and investigate as ministers by scientific methods the forms, developments, and baleful effects of these human vagaries. We should be able in a broad and generous way to deal with such deflections from the truth. Ignorance on our part, or superficiality, is inexcusable. Dogmatic denunciation is contemptible. Thus we have, as ministers, a great work to do in the study of local schools of religious thought; and, whether our men come from farms or college halls, they need to be thoroughly schooled in these human and intensely active forms of antagonism to the Gospel. It is in such investigations that the Itinerants' Club may prove a splendid agency. It is a day for careful thinking—with intense solitude, with profoundest wisdom, with helps from all available sources. Ministers are more likely to study the books and turn them to good account when they have been stimulated and stirred by the exciting problems which are moving the people everywhere. And the discussion of these living themes—the themes of to-day—in club or institute, will spur the ministry to diligence in the investigation of them.

2. The occasional club or institute should present in a helpful way the subject-matter of the Conference course. Conference studies are a means, not an end. The knowledge of the books is not of so much importance, but it is important that we have a living conviction as to the great truths they contain and a determination to understand them in their wide relations. In the Annual Conference course we have provision for studies in natural, historical, biblical, systematic, comparative, and practical theology. Our text-books are helps to the interpretation of the Holy Scriptures, which, according to our creed, "contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith or be thought requisite or necessary to salvation." Our Methodist theological manuals are the human statements of our reading of God's word. The studies of our preachers must be in these manuals and in the holy authority to which we appeal. What a field for study! What a privilege it is to be

able intelligently to canvass such questions as suggest themselves while the course of study passes before us! Here the Itinerants' Club has opportunity. Two or three young ministers meet together under the guidance of a cultivated and experienced senior; the candidates of a single district or of a Conference convene for a term of days under the instruction of lecturers and teachers; a series of lessons in the various departments of theology, extended through a term of four weeks in a seminary or college, will aid ministers who have not enjoyed the advantages of systematic theological training to get helps in the methods of study and in the subject-matter of study, which will enable them in a most thorough way to self-help as theological students.

3. The Itinerants' Club should bring together in a kind of academic fellowship the various classes of our ministers—the men of sense and experience, who, although lacking collegiate culture, are often men of genius, with judgments disciplined by the contacts and conflicts of real life; our young men from the schools, who know more of literature, science, and the systematic theology of the text-books than of human nature and society; and the men of years, prestige, and power, who, in responsible positions in the Church, have a knowledge of books and men and experience in educational institutions, first as pupils and then as teachers. These classes of brethren in the ministry, meeting to hear discussions, to ask and answer questions, to compare the results of observation and experience, constitute a truly scientific club and may follow the scientific method of collecting and classifying data, deducting general principles, and comparing the results of human logic and hypothesis with the teachings of the Holy Scriptures. By such fellowship we make it possible for each man to contribute his best to the helping of the rest, to cultivate the *esprit de corps*, stimulate intense activity, develop what is equal to the class rivalry of the schools, illustrate methods of inquiry and methods of discussion, discover laws of adaptation, promote frank and thorough criticism, and train examiners for their important work. Thus iron sharpeneth iron. The spirit of independent investigation is developed, and when high and holy religious motives permeate such convocation the words of the Lord Jesus are fulfilled, "Where two or three are gathered together in

my name, there am I in the midst of them." Ministerial education should carry with it in all its processes faith, fervor, and vital experience.

4. The Itinerants' Club should devise ways and means of local work; a system of correspondence between the examiners and the candidates in a given Conference; a system of postgraduate study, including reviews of the Conference course, collateral readings, advanced studies in philosophy, theology, and the practical topics of the times; the full discussion of the social problems of the day in their relation to the Church. The Protestant Episcopal Church has organized a Christian Social Union, a "social university," with courses of readings, leaflets, lectures, branches, conventions, lectureships, professorships, all with a view of making the ministry familiar with the great industrial, social, political problems of the age, problems which, above all other men, ministers should thoroughly understand.

5. The club or institute should discuss in courses of lectures and after-talks the great questions of systematic theology—the idea of God, the Trinity, the Christ, the Holy Spirit, the atonement, the inner life, eschatology, the Holy Scriptures, the ministry, etc. What a help to the study of the books would such a course of oral lectures prove! Having heard for ten mornings a series of talks on the subject-matter of the books to be studied, the candidate would return to his private library with both hints and inspirations to guide in personal work among his books.

6. The club should present series of biographical lectures by men who have given much time to the study of the great characters of the Jewish and Christian systems. What splendid examples for the young Christian minister will be found in the proper presentation of the distinctive views, experiences, and achievements of such men as Chrysostom, Savonarola, St. Bernard, Luther, Calvin, Wesley, Edwards, Asbury, Simpson, and Spurgeon!

7. One of the most important elements of the club will be the actual class-work. It is possible thus to conduct recitations in Hebrew and New Testament Greek, in order to put young men in the way of self-training in these important languages; in the English Bible—the history *of* the book, the history *in* the book, the doctrine *of* the book (as to canon, inspiration, etc.),

the doctrines *in* the book, the book in the Church; in exegetical studies, and how to pursue them, especially those prescribed in the Conference course on the Pentateuch, Isaiah, the gospels, and the Pauline epistles; in the study of the Discipline, parliamentary law, and voice culture; and in music, in order to revive if possible an intelligent enthusiasm in this great agency for captivating the people in the interest of Christian faith and life. All these and other class exercises may be conducted in these club or institute sessions.

8. The soul of the Itinerants' Club will be in the *praxes*, with criticism, which constitute the chief advantage of the theological seminary. Definitions (written at the moment) of theological and ecclesiastical terms; topical analyses of the great subjects of theology; forms of prayer and benediction; the reading of hymns and Scripture lessons by a number of students; the preparation of sermon outlines on texts given at the time; the extemporaneous delivery of addresses and sermons, followed by written and oral criticisms; the use of illustrations; actual practice in committing to memory certain passages; the framing of questions on a given topic; the answering in writing of test questions; methods of teaching children and youth in Bible history, geography, ethics, doctrine. There is literally no end to the devices for affording practice under criticism to the young men who attend these occasional conventions.

9. The Itinerants' Club gives opportunity for conversations, in brief sentences or in addresses limited to two minutes each, on such themes as the following: "Ministerial Education," "Systems of Examination," "Music and the Church," "Ordering of Public Worship," "Pulpit Blunders," "Liturgical Elements in Worship," "Young People's Societies," "Needs of the Sunday School," "Prayer Meetings," "Class Meetings," "How to Visit the Sick and Afflicted," "How to Deal with the Question of Popular Amusements," "Young Men's Christian Associations," "Brotherhood of Christian Unity," "The Woman's Christian Temperance Union," "The Cause of Temperance," "The Parish Hour" (a plan for giving religious instruction in the church one day in the week), "Church Finances," "Church Records," "Church Benevolences," "Church Letters," "The American University," "Our Nearest College,"

"The Home Power of the Church," "Mothers' Meetings," "Relation of Baptized Children to the Church," "Book-Concern Concerns," "What the People are Thinking About, and What They Think About Us as Ministers," "Revivals, Revivalists, and Reactions," "The American People and Other Peoples in America—How to Find, Know, Evangelize, Educate, and Elevate Them," "The Connectional Idea in a Single City," "The Women Workers of the Church," "How to Carry Our Best Plans of Work to Country Places," "The General Rules—How Far to Follow Them Literally in Life and Administration," "Why We Lose So Many Ministers and Members," "The Law of Adaptation in the Methodism of the Twentieth Century," "The Higher Criticism," "The New and the Old Theology," "The Substance of Doctrine," "The Sacraments—Their Signification, and the Order of Administration," "The Presiding Elder at His Best," "Little Things that Mar a Minister's Influence," "The Church and Chantauqua," "The American Public and the Roman Parochial Schools," "The Ballot Box and the Church," "Bad Books," and "The Sacredness of Marriage." To a great extent these topics may be selected with a view to the training of our young men in leading doctrines and duties of the ministry.

10. There are many miscellaneous exercises by which the tension of study may be relieved and in many cases the spirit of devotion promoted. It would be well, for example, to have from a layman a pleasant talk on "A Word About the Pulpit from the Pew;" from a good sister in Israel, "A Woman's Word to the Preacher;" from the examiners, "A Bit of Counsel to the Candidates;" from a candidate, "Words from the Candidates to the Examiners." One of the most delightful and almost recreative exercises in an Itinerants' Club would be free reminiscences, limited to three minutes for each speaker, on "The Best Sermon We Ever Heard," or "The Severest Pulpit Experience We Ever Had." If during the sessions of the Club there could be an hour each day given to the representative of some other Christian denomination, to set forth in his own way the distinctive views and policies of the Church which he represents, we should be able to understand each other better and in all probability to do greater justice to each other. Why should not a Roman Catholic be invited to tell us from his own point

of view what his Church believes? Why not grant the same privilege to a Unitarian, a Presbyterian, a Baptist, a Congregationalist, a Swedenborgian, a Jewish rabbi, etc. A Methodist minister should learn the views of all other schools of theological and ecclesiastical thought from representatives of such schools. If theological seminaries would more faithfully set forth to young students the real opinions of "heterodox" and other "orthodox" teachers there would be less surprise in the after years, as these pupils come to see in another light the misrepresented schools of their earlier years.

11. The chief object of the Itinerants' Club should be the presenting of higher ideals of manhood—broad, well-balanced, earnest, and cultivated manhood—in which we have the best human guarantee of ministerial efficiency. It matters little what fervors of feeling are kindled by a sermon if he who hears lacks confidence in and respect for the man who speaks. Manhood, high, generous, self-possessed, righteous, gentle manhood—this is the demand of the hour! Meditations about, aspirations after this lofty ideal form fit end for a special service in every ministerial institute, club, or conference. There are those besides the writer who will long remember the solemn meeting for hymns, scripture readings, and silent prayer at the Spokane Itinerants' Club two years ago, and especially that "early service," when, before daybreak, a company of fifty earnest ministers met in the church to celebrate the holy communion, to make consecration of every faculty and possibility to the blessed Saviour, whose "real presence" that morning no one in that room for a moment doubted.

12. The temporary club or institute must develop into a permanent and fully organized school of theology, with the board of bishops as its controlling council, the senior bishop as its president, and with possibly a secretary, elected by the General Conference, who shall conduct correspondence with the "examining committees" and the "faculties" of the several Annual Conference departments. The time may come when a scheme containing many of the suggestions submitted to the last General Conference, and by that body referred to the bishops, may be adopted. The most active advocate of the proposed scheme, the Rev. Dr. C. M. Heard, of Minnesota Conference, in his paper of reference to the bishops, closes his appeal with the admirable

words of President W. F. Warren, of Boston University, written twenty years ago, in describing the Methodist Episcopal Itinerant Theological Seminary: "There is in this country one theological school of special interest. It is the largest in the world. Its last freshman class numbered seven hundred and ninety-three. The entire number of students now in attendance is about three thousand. While other theological institutions have required but a brief three years' course of study this one from the beginning prescribed four years. . . . Its alumni are already numbered by tens of thousands. Its compass is broader than the continent."

Let us hope and strive for the full recognition of this magnificent institution and its development into vigorous life by Annual and General Conference action, by college, university, and theological seminary cooperation, by a system of correspondence study, by regularly appointed sessions of institutes, theological classes or clubs, by quarterly or at least semi-annual examinations, and by rigid tests at the door of every Annual Conference, that men called of God to be exhorters, local preachers, or "supplies" be not crowded through the carelessness of men into the ranks of the regular traveling ministry. Let none be ordained preachers and pastors whom God has not called as such.

The suggestion of the Rev. B. A. Kemp, of Indiana, is worthy of careful examination. It provides for the simultaneous study of the Conference course, by which ministers of the four years' classes may pursue the same studies at the same time, just as in the International Lesson System and in the Chautauqua Literary and Scientific Circle. It is only at first thought that the plan appears impracticable or out of harmony with a progressive course of studies. What a stimulus to the schools of all grades, to the church press, to the lecturers on all biblical, theological, and ecclesiastical subjects, and to all students of the four years' and of postgraduate courses would this scheme prove to be! What a promoter of religious study among our laymen!

Whatever general institution the Church may in her wisdom finally organize for the promotion of ministerial education, we should, as Methodist ministers, one and all resolve,

1. To be students ourselves, whether we be old or young—reading, thinking, conversing, preaching, lecturing, and attend-

ing, whenever practicable, institutes, clubs, or conferences which aim to exalt the standards of ministerial culture.

2. In every possible way to guard the doors of the Conferences against weak, untrained, incompetent men, yielding to no claim of pity on account of their personal needs and to no argument based upon temporary "success" in church building, debt-raising, or revivals. We want men to preach, to visit, to win men, women, and children to the love and service of Christ, men who know and who are eager to know more, and who seek knowledge to use it for God's glory in the building up of his kingdom. Such men will study diligently and prayerfully. These are the only men needed to-day in the regular ministry of the Methodist Episcopal Church.

3. To persuade young men of parts and piety to consider well the claims of the ministry upon them; to hold themselves in readiness for the call of God; to account collegiate and professional training as included in the divine summons, and to abandon this preparatory process only where, in the judgment of wise men in sympathy with the highest ministerial standards, it is made clear that the divine Providence indicates exceptional conditions. Students—consecrated, persistent students, and only such—are needed in the Methodism of the twentieth century. With the improvement of our public school system, the multiplication of Chautauqua and University Extension agencies, the opening of correspondence classes all over the country in every department of learning, the increase of colleges and of college students, the wide discussion through the ablest magazines and on the rostrum of the profoundest questions of religion—that pulpit must fail to command public respect and attention which does not present in a thoughtful, wise, and forcible way the great and glorious teachings of our holy religion.

John H. Vincent.

ART. III.—BALAAM AND HIS DAY.

Nothing in the story of the Exodus is more fascinating than the episode of Balaam. Its chief actor arouses for the occasion an interest as lively as does Moses himself. Who is this personage that with meteoric splendor sweeps into Israel's horizon, and, vanishing in blood and darkness, leaves such trails of light upon the sky—before whose sudden glow the steady beams of the familiar luminary, which after forty years of guidance now draws near its setting, seem suddenly to lose their luster and warmth? Men gaze and wonder and feel that the solution is beyond them. The most wide and careful search fails to reveal the personality of Balaam, and one must finally exclaim, with regret, "How little is known of him!" We may, however, profitably gather and arrange what little is known, may find a few analogies, and may fix the limits of the unknown and unknowable.

Balaam rises at once and unheralded, as Elijah "stood forth" unannounced before Ahab. He is seen far northeast of Moab and Canaan, probably among those mountain ranges so well made known to us a thousand years later by the experiences of Xenophon. Balaam is a warrior and chieftain of his tribe, a man of greed and vanity, but of force as well, and of sagacity so marked that he is among men a prophet and an oracle. His reading of men is unusually correct, and his forecast of an enterprise is singularly accurate. "Whom thou blessest, is blessed." Balaam's opinion in favor of a man or a scheme weighs much. But in this is nothing supernatural; it is no more than the Delphic oracle, by arts which one cannot explain, held and practiced with fair success for a thousand years. Fame and influence like his do not grow in a single night, nor do they stand at all without a basis of real ability in him that has them. One may say that, like many a nobler—because willing—servant of the divine purposes, Balaam, by talents native and acquired, is come to be "a chosen vessel" fitted for a special service on a great occasion.

Upon such a man comes for one day the overmastering energy of the Holy Ghost. The noblest of men's capacities is this, that a spirit is in them, and "the inspiration of the Almighty giveth

them understanding." The Spirit usually strives with man, or "is straitened" in him (Gen. vi, 3), urging or restraining him with a force clearly felt, but which may also be resisted. This Spirit may enter into a man on special occasions only, as into Saul, King of Israel, putting him for the hour among the prophets, or into that other Saul near Damascus, overpowering his body but not enslaving his will. To Jesus alone was the Spirit given, "not by measure," but in absolute fullness, and that not to control him, but as a demand of the lofty, mysterious, eternal harmony of the divine nature. The Spirit in Balaam takes entire control of his intellect, but does not—cannot—constrain his affections; and he is perfectly aware of his condition. He is in the divine hand as a trumpet, sounding strains which he cannot modify, "to do less or more." He is under more constraint than the ass that he is riding. Lofty thoughts are framed in his mind; great conceptions of life and duty, far-reaching prophetic visions come suddenly to a darkened heathen understanding and emerge in rich poetic utterance. Yet spiritual dominion so complete, though found in this case only, is really no more hard to understand than the daily striving and struggling of the Spirit in mortal souls.

That the divine consent, which Balaam suddenly feels so needful, is given after it had once been refused, is notable. Yet it is in line with the divine treatment of Israel when, because of their importunity, God granted their request but "sent leanness into their soul." A curious analogy may be taken from classical history. A man from Ionia brings to Glaucus, a Spartan, for safe-keeping a sum of money and some tokens like the checks given for baggage on modern railways. This money Glaucus promises to restore whenever duplicates of these tokens shall be presented. After many years the man's sons bring these duplicates and demand the money. Glaucus roughly answers them and goes to Delphi to ask if he may swear that he never received such money. The oracle says in effect, "Yes, swear and make prize of the money, but remember the son of the oath-god!" Glaucus, alarmed, asks pardon for his question, but the answer comes that to put to the oracle such a question is as bad as to do the deed proposed. Glaucus restores the money, but he and his house sink in ruin before the oath-god's anger. So the divine disapproval is manifest, though

Balaam is almost in irony bidden to go; and it darkens all the doings of that day. His persistence in going, even with this stringent limit put upon his speaking, shows that he half hopes the restriction may yet be relaxed, and "the rewards of divination," Balak's silver and gold, may after all come to his itching palm.

Preliminaries being disregarded, the narrative first becomes intense when the chief personages meet, as told in the choice fragment framed into Micah's prophecy. Balak hurries to him with agonizing inquiry as if willing to sacrifice even the heir to his throne if he may thus turn away the divine displeasure and save himself and his kingdom. In answer Balaam's lips are opened to speak the duty of universal man, "to do justly, and to love mercy, and to walk humbly with thy God," a rule so brief, so comprehensive, and so undebatable. What can be added to it? what can be taken from it? It seems so easy, yet who could do this unaided by the energies of the Holy Ghost and the powerful personality of Christ? Thus opens an historic day, ever memorable for its deeds and speakings. One looks to-day from Jerusalem across to Moab's purple range, as if he might now discern Balaam and his train climbing wearily from point to point to find some favored spot where a worthy sacrifice may persuade the divine mind and Balak's hot desire be gratified. As if, forsooth, in face of his opening words, the Lord would be pleased with "thousands of rams, or with ten thousands of rivers of oil!" But, at this first high place of sacrifice, "bless and curse not" is the law set upon Balaam's lips, though his heart be far from it. Sincere, indeed, is he—who would not be?—at least in his last words, "Let me die the death of the righteous, and let my last end be like his!"

Then on the top of Pisgah this fruitless effort is renewed. But all is in vain. "God is not a man, that he should lie; neither the son of man, that he should repent" and mar the fulfillment of an enterprise—the Exodus—now nearly complete, and a line of blessing long assured by ancient covenant. The prince and the prophet are met by the hard, unanswerable statement of one aspect of the divine nature, its inflexibility. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

On the summit of Peor the drama ends. In this, its last un-

folding, Balaam is spellbound and helpless, while through his lips, as through the far-sounding silver horn of the sanctuary, the breath of the Almighty proclaims in exultant strains the coming fortunes of Israel. His mind is aglow with visions which he cannot choose but see, and speak that mind he must, though it lose him Balak's gratitude and gold. He is more than helpless; he turns to do an inexorable task, which he would risk his life to shun. Where is such another instance of absolute divine control of the intellect, despite the strivings of the heart?

Balak, vexed and baffled, speaks reproof and sharp dismissal; but lo! now opens before Balaam's wondering eyes a vision such as no mortal had before been allowed to see. The movements of nations for more than a thousand years proceed before him. What the slow-rolling centuries should bring to pass within a circuit of a thousand miles he sees at once—the remoter in time and space rising in perspective as by mirage, like an horizon to the near and the present. Balaam gazes

As one who deep in heaven some airy pageant sees.

His tongue would first mention that on which his eye first rested. He must have looked westward from Peor, where amid the acacias the tents of Israel lay, "from Jordan toward the sunrising," almost at his feet. The lanes of the camp seemed to him as "the rivers of water" that fertilized Mesopotamia's plains, and the tent-squares as gardens shaded with the fragrant aloe and the spreading cedar. Just in front of him across the Salt Sea was Engedi with the strongholds of the Kenites; and to his left stretched the wilderness of that Amalek who had so fiercely made stand against Israel, breaking eastward into the ravines and rocky fastnesses of Seir and Edom. Beyond Jordan stretched the goodly land, with valleys green with growing corn and hills crested with the battlements of towns, as Moses soon after saw it from the kindred summit of Pisgah, and over all rose Hermon as guardian, and "that goodly mountain," Lebanon. Beyond these and "the silver streak of sea," unseen but by prophetic vision, Chittim, Citium, Cyprus, was the utmost limit of Balaam's view—to him the representative of Greece and the vague, unhistoric European world, now first named in Holy Writ or any other. Behind him spread the great desert, and beyond its brown edge

far away were the Euphrates and his Assyrian home, from which he had come to meet these strange experiences. Better might this place of a vision so sweeping be named the Field of Zophim, the Watchers! Let natural scenery be ever so excellent, it gains some higher quality when it has become associated with great transactions affecting the welfare of mankind. Marathon and Gettysburg would be but tame without such associations; the view from the Acropolis takes from them a new enchantment. And, if historic memories are so effective, what must prophetic vision do but clothe the landscape with glow, color, and movement inexpressible? Man is "the measure of all things," and his part within this wide horizon fills the mind of Balaam. He might say, as Coleridge says of Mont Blanc:

I gazed upon thee till thy visible form,
Still present to the outward, bodily sense,
Had vanished from my thought.

His eye is open, but he sees only nations and peoples rise and break like waves that chase each other upon the shore. The "giant forms of empires on their way to ruin" fill all his horizon boundary. "One by one they tower and are gone." Israel enters, and is among the peoples holding or bordering Canaan as a great lion. Woe to them that stir him up! Then arises, "not now" but more than four hundred years later, a star from Bethlehem, a scepter that shall do valiantly, and all these tribes go down before the sword of David. A few more centuries after Amalek has perished and the Kenite is wasted, the Assyrian comes down "like a wolf on the fold," and sweeps all "with besom wide" into captivity in Balaam's own land beyond the river.

Once more he takes up his parable and declares the last act of the drama before him. "Alas, who shall live when God doeth this?" "Ships shall come from the coast of Chittim." Alexander and his conquering Greeks cross the western sea to crush Asshur and crush Eber—Assyria and the beyond—and these also perish forever. Balaam's vision covers the destinies of these tribes, nations, and empires for more than a thousand years. At the limit of his outlook rises the young man of Macedon, flushed with energy, to build the new East, and the old is swept from the stage forever.

Cyprus, indeed, might well bound his westward vision, so

long was it the threshold, the portal line, between the East and Europe. No historic land has so many times changed owners, and each owner, from the Phœnician to the Englishman, has there left traces of his ownership. As one in the Metropolitan Museum of New York studies the Cesnola collection of Cyprian antiquities, he finds them not only rich and various, but distinctively marking more eras of government, society, and art than can be traced in any other territory on earth. Cyprus was then an island, rich and fair. For a hundred miles along its highlands were noble forests which gave the Phœnicians timber and tar for their shipping, and from these forests ran perennial streams to sustain the verdure of the regions below. The copper, nearly pure in its bed, furnished the metal first used by the Greeks in the arts of peace or war, while iron was yet intractable. Ages later, even in Venetian hands, Cyprus was in itself a kingdom. Its forests are now gone, its mines neglected, and the goodly days when it was in the forefront as representative of the European world are never to return. Its early wealth and splendor are known but by scanty record and allusion. Yet these are confirmed and enlarged by the process that is now adding whole chapters to Levantine history, the process of excavation.

Could the seer but have looked farther on that rippling western sea! Copious excavations and careful scrutiny have lately shown that before the Dorians came there must have been in the Peloponnesus a thousand years of vigorous Achaean civilization. This was not only prehistoric but prehellenic even; and when Balaam looked westward it was at its zenith, full of life and splendor and joy. The Dorians came, like the Saxons upon England, to waste and scatter this civilization and build upon its ruins historic Greece; and it is preserved for us only by the Homeric records, which are confirmed by the relics rescued from decay by the shovel and pickaxe of Schliemann and his company. Argos and Mycenae, the center of this old Greek life, were not more distant from Chittim than Chittim was from Moab. Yet to Chittim, and no farther, might the vision of Balaam extend. Around and behind this civilization of the kings before Agamemnon, who to the classic poets were in voiceless night, hover the great legendary figures at which tragedians grasped—the house of Labdacus and the host of

shadowy personages who aroused in later ages, as even in our own, lofty and imperishable emotions of the sublime.

One great event, a long stride forward in the progress of our race, was now occurring within the limits of Balaam's westward gaze. Phœnician merchants, devising a shorthand for their bills of lading, had reduced to twenty-two vocal symbols the utterances of "speech-dividing men," and thus invented the true alphabet. No other than this, devised for the needs of busy men, has met the world's demand, and it went soon to Greece, to India, and now to the ends of the earth. The Moabite Stone may be the oldest instance of its use, but there is reasonable probability of its development in Phœnicia in Balaam's day, seven centuries before the date of the venerable stone. And in man's literary history what greater deed than this was ever done?

How, in his sublime trance, were Balaam's eyes narrowed and limited in their range! The glory of Egypt, reviving under Amenophis III and now near the great days of Rameses II; behind him the Accadian Empire now declining; the Hittite, just rising beyond Lebanon; and those Achæan achievements which scholars are now tracing with a glow of energy and gladness well-nigh to an agony—all these are passed in a silence as unbroken as that in which Xenophon led his men over the site where the ruins of Nineveh were hardly yet cool underneath. But what were all these to Balaam? What had these forces of the Gentiles to do for ages yet with the fortunes of Israel?

So it was appointed to this man on his one illustrious day to see far down the line of Asiatic destiny, and glance upon the Greek, and thus upon the Gentile, the modern, world. And now his work is done, and it is with him as when iron, luminous and plastic with heat, returns to its cold, dark, normal hardness. "And Balaam rose up, and went and returned to his place"—to his own tricks of sorcery, to his own reckless greed, to his own unhindered ways. He is now at liberty to sate his hunger for gold, though it be "the wages of unrighteousness." He can now by the vilest arts damage that Israel upon whom he has just spoken blessings so clear and copious. Indeed, the last state of that man is worse than the first; for to evil he now gives himself, and with low, unclean policy will ruin Israel, through the women of Midian. Had he forgotten his own "parable?" Fiercely as an angry lion Israel springs upon this,

his last wayside-enemy in the Exodus, and Balaam's poor misled creatures pay a dreadful penalty. "Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword." Those whom he hated have by divine bidding generously spread upon the sacred page these wonders of a day when a heathen, an enemy of Israel and capable of deeds unspeakable, utters lofty sentiments and unfolds wide visions second only to those of Moses himself—a heathen who, from the panorama on which soon after, at his departure from this world, rested the clear eye of the great leader, reads so far down the page that is never dull, the page of human destinies.

As one lingers in thought over this day's doings serious questions will recur and press themselves upon the attention. If all human duty can be compressed into three brief rules, and these can be stated as simply as they came from Balaam's lips; if this statement be owned as true by every human being to whom it is presented, then why is this duty so hard to do? so left undone? What need should there be of line upon line, of the wealth of revelation, of the manifested Saviour, and of Pentecost? Some noble heathen, Solon, Socrates, Virgil, may have kept this law; but what are they among the millions? The theologian can here muse on man's weakness, on his bent to wrong, on the alliances needed to work in and with him for virtue.

The moralist here finds the mirror accurately held up to nature. The struggle between good and evil in Balaam's character is portrayed in true dramatic unity. His greed is like Macbeth's ambition. He struggles by sacrifice to reconcile with his conscience and the divine will some grasp of the honor and the gold now so near his hand. Conscience he can stifle, but the divine will yields only enough to make its reserve of firmness the more conspicuous. Balaam has set himself intensely to get on in the world. His feet are on the tottering stairway of promotion; by born gifts, by skillful service, and even by the sorcerer's arts he has achieved some upward progress. In all this affair before us his craving for what Balak can give is a disturbing force, pushing him from a base of truthfulness and for the nonce restrained by divine power alone. This craving degrades Balaam's noble gifts; it darkens his great occasion and cripples all his lofty aspirations. Worldly wealth and fame he must have, though won as the wages of unrighteousness. He is a

Macbeth whose way is effectively shut, but in whose heart struggles remorseless ambition, and who, if unhindered, would not be infirm of purpose.

Here, too, is a pure and perfect creed, the very mind of God as to human duty, held in constraint and abeyance by unrighteousness of desire. The affections are hostile to the intellect; the law of the members wars against the law of the mind; the obedience to the divine will is compulsory and brief, and passes with the setting sun. In our own day, thirty-four centuries of human experience intervening, the same phenomena abound, and "the error of Balaam" with its sequel of disaster goes on before our eyes.

Nothing even in the marvelous rhetoric of the Greek outdoes the literary excellence of this presentation of Balaam. The dramatic form is complete, and the unities of time, place, and action are regarded. The actors are even fewer than in "*Cedipus Tyrannus*," yet the characters, the environment, the thought and movement are clear and simple, while the range is grand beyond all classic conception. Especially the action is rapid and various, and the play of emotions is intense. Balaam, with his eye "fixed on futurity," his hair floating in the wind, his passions beating against the barrier set by the Eternal like waves against a sea-girt rock, scanning to-morrows as they unfold adown the long vista; Balak, fearful of doom, toiling in travel and sacrifice, listening to catch some word of cheer from those prophetic lips, then breaking down in bitter grief and rage of disappointment—these are great tragic characters.

And the quiet close of it all—one's hard-strained attention relieved by the noiseless departure of the angry prince and of the tongue-bound, tongue-loosened prophet—leaves one in calm to ponder as when evening's crimson fringes are let gently down upon a much-meaning, mysterious, weary, anxious day. How often do the flowers of genius bloom and brighten over the ruins of innocence! But nowhere in all literary record is the moral and spiritual contrast between the speaker and the speech greater than in this case of the man whose eyes the Lord opened, but who so madly loved the wages of unrighteousness.

A. B. Hyde

ART. IV.—"THE SUNDAY SERVICE."

THE Wesleys, as Church of England clergymen, were from childhood perfectly familiar with the English Book of Common Prayer. The same is true of most of the early Methodists, for they generally attended the established churches during "church hours" and engaged in the parts of the service appointed for the people; and, indeed, it may be asserted that from the liturgy of the State Church they obtained their idea of responses during divine worship. From the frequent "amens" and "glorias" laid down in the formal service it was an easy transition to the freer, and more earnest, though more irregular, ejaculations heard in many a Methodist meeting.

It was quite natural that Mr. Wesley should have a strong attachment to the Prayer Book, around which clustered so many sacred associations connected with his childhood and his maturer life. Born and bred in a liturgical Church, his love for the essential parts of the Anglican liturgy never was broken. In his field services, his early morning meetings, and in his chapel gatherings his ordinary form of worship was exceedingly simple; but he regarded these simple forms as supplemental to the elaborate liturgy of the Establishment, and assumed that the members of his societies generally attended the State Church and took part in the service according to the Book of Common Prayer. In 1766 he said:

But some may say, "Our own service is public worship." Yes, *in a sense*; but not such as supersedes the church service. We never designed it should. We have a hundred times professed the contrary. It presupposes public prayer, like the sermons at the university. Therefore, I have over and over advised, use no *long prayer*, either before or after the sermon. Therefore, I myself frequently use only a collect, and never enlarge in prayer, unless at intercession, or on a watch night, or on some extraordinary occasion. If it were designed to be instead of church service it would be essentially defective; for it seldom has the four grand parts of public prayer: deprecation, petition, intercession, and thanksgiving. . . . But if the people put ours in the place of the church service we *hurt* them that stay with us and *ruin* them that leave us. . . . I advise, therefore, all the Methodists in England and Ireland, who have been brought up in the Church, constantly to attend the service of the Church, at least every Lord's day.

Ten years after making this utterance City Road Chapel, London, was projected, and a year later (1777) the corner stone was laid by John Wesley. John Pawson states "that the plan proposed was to build an elegant chapel, such as even the lord mayor might attend, without any diminishing of his official dignity," and that "the liturgy should be read at both morning and evening service." The liturgy was regularly used in City Road Chapel, and there is reason to think that prior to this it was used in other chapels—for example, that in West Street; but Mr. Wesley was ripening for a change even in this respect.

American Methodism was demanding his most serious thought. Appeals came to him for some measure of relief that would give the American Methodists regular ministers and ordinances of their own. The colonies had gained their independence, a new nation had been formed, and the relation of American Methodism to the Church of England had been radically changed. In 1784 he decided to act, first, by sending ordained ministers; secondly, by giving them a supervisional ecclesiastical government under ministerial superintendents, and, thirdly, by furnishing them with forms of service. At Bristol, England, on the first day of September, 1784, assisted by two of his episcopally ordained presbyters, he ordained Richard Whatcoat and Thomas Vasey as elders. On the 2nd of September he set apart the Rev. Thomas Coke, LL.D., to the position of superintendent, and designated the Rev. Francis Asbury for the same office. On the 9th of September he wrote the preface to a service book for the use of the American Methodists. On the 18th Dr. Coke, with Whatcoat and Vasey, sailed for America, carrying with him the new service book in sheets.

The making of this service book for the Methodists in the United States of America is one of the noteworthy incidents in early Methodist history. Not only is the work interesting in itself, but also because of the light it throws upon Wesley's relation to the Church of England and his intention in regard to the ecclesiastical status of his followers in the new transatlantic nation. It is, therefore, not merely a literary curiosity, but at the same time a valuable historical production, and worthy the attention of the student of ecclesiastical history. As a study in history we present it for a brief consideration.

When Wesley began the preparation of this service book is not certain. It would seem almost incredible that he could have prepared it between the date of the preface and the time when Dr. Coke and his companions sailed. The preface shows that Wesley's work on the book had been completed when the preface was written; so that the editorial work was finished by the 9th of September. The question therefore arises as to whether Wesley could have done this work between that date and the first day of the month, when he ordained his new elders. Mr. Wesley was a very rapid worker, and, as the new book was mainly an abridgment of the Book of Common Prayer, much of the work, doubtless, was done by drawing a pen through a printed copy of the English Prayer Book. Mr. Wesley reached Bristol on the 28th of August, several days before the ordination, so that he could have used that time. But we need not limit him to such a short period. It is evident that before he met with the British Conference on the 27th of July he had decided on the new departure for American Methodism, and there is reason to think that coupled with the determination to ordain ministers was the purpose to give them a form of worship; and he may have put the book in the hand of the printer about that time. In the book itself there are evidences of hasty preparation, and yet it is probable that many changes had been thought about for a long time. However that may have been, the unbound copies of the book were on board the vessel with Dr. Coke by the 18th of September.

The title-page is as follows: "The Sunday Service of the Methodists in North America. With other Occasional Services. London: Printed in the Year MDCCLXXXIV." The preface is as follows:

I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England; and though the main part of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree.

Little alteration is made in the following edition of it, except in the following instances:

1. Most of the holy days (so called) are omitted, as at present answering no valuable end.
2. The service of the Lord's day, the length of which has often been complained of, is considerably shortened.

3. Some sentences in the offices of baptism, and for the burial of the dead, are omitted; and,

4. Many psalms are left out, and many parts of the others, as being highly improper for the mouths of a Christian congregation.

BRISTOL, *September 9, 1784.*

JOHN WESLEY.

In his circular letter to the American Methodists, written the next day, Mr. Wesley says:

I have prepared a liturgy little differing from that of the Church of England (I think the best constituted national Church in the world), which I advise all traveling preachers to use on the Lord's day in all the congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the supper of the Lord on every Lord's day.

We may now note some of the particulars in which Wesley's Service Book varied from the Book of Common Prayer. It will be noticed that even in his day complaint was made concerning the length of the English service, and Wesley anticipated by at least a century recent efforts to curtail their length. Wesley's book has the Morning and Evening Prayer; but whereas the English service has the title, "The Order for Morning Prayer, Daily throughout the Year," Wesley's title is, "The Order for Morning Prayer, every Lord's Day." Both open with sentences from the Scriptures, but some of the prayers Wesley omits, while others he abbreviates. In every instance he strikes out the word "priest" and inserts the word "minister." He strikes out the English rubric: "The absolution, or the remission of sins, to be pronounced by the priest alone, standing; the people still kneeling," and instead of the absolution inserts a simple petition, "O Lord, we beseech thee, absolve thy people from their offenses," etc. Wesley omits "The Creed of Saint Athanasius" and uses only the Apostles' Creed. He omits many of what he terms the "so-called" holy days, retaining Christmas, Good Friday, Easter, Ascension Day, Whitsunday, and Trinity Sunday. In the body of the work he omits a number of special services, including "The Order of Confirmation." In the form for the baptism of infants he strikes out all reference to godfathers and godmothers, and the question, "Dost thou, in the name of this child, renounce the devil and all his works?" From the old form he struck out

the word "regenerate" in the sentence, "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church." When he came to the ordinal he made sweeping changes. First, he entirely eliminated the Preface, which said: "It is evident unto all men, diligently reading the Holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church: bishops, priests, and deacons." Then in the several services he made vital alterations. For "priest" he substituted "elder," and for "bishop" he substituted the title "superintendent," while the title "archbishop" he eliminated without even suggesting a substitution, as though he did not believe in an ecclesiastical officer of such rank. His knife did its sharpest work among the Articles of Religion. The thirty-nine articles were cut down to twenty-four. Out of some articles he cut portions, while other articles were entirely eliminated. Thus from Article VI he struck out all reference to the apocryphal books. Article VIII, which declared that "the three creeds" "ought thoroughly to be received and believed," was omitted. Article XVII, "Of Pedestination and Election," with its alleged Calvinism, was cast aside.

These instances will indicate the character of the changes made in the Anglican Common Prayer. Tyerman, the English Methodist historian, says:

Upon the whole we regard Wesley's expurgations as emendations (except in the case of the Psalms). His Prayer Book is purged from popish and Calvinian errors, and in that respect is superior to the Prayer Book of the Church of England.

Dr. Abel Stevens, the American historian, declares:

Wesley's abridgment of the Common Prayer was exceedingly well done; superior to that adopted by the Protestant Episcopal Church. It includes the very quintessence of the English liturgy in the best possible form.

However, we care less for the rhetorical skill which is manifested than for its indication of Wesley's doctrinal views and ecclesiastical intentions. Those who consider Wesley's service book as identical with the Anglican Book of Common Prayer make a great mistake, for its variations are vital. Wesley's changes in the book reveal changes in his own mind. The once high churchman had become antisacerdotal. The elimination

of the word "priest" and the substitution of "minister" or "elder" is only one proof out of many showing that he had become a low churchman. The change in ecclesiastical views is quite as evident as his change in doctrine. Some persist in saying that Mr. Wesley never intended that the Methodists in America should become a distinct Church, and that he never sanctioned their attempt at church organization. Such objectors seem to be blind to the fact that Wesley gave the American Methodists an ordained ministry and a supervisional government, and they seem oblivious to the meaning of his Prayer Book. He did not send them the Anglican Common Prayer, but *The Sunday Service of the Methodists in North America*. They were not to use the book of the English Church, but to have their own, and their own was radically different from that of the Church of England in many vital points. The Methodists in America were, therefore, according to the intention of Mr. Wesley, to have their own service, and not that of the Anglican Church, and they were to receive the ordinances from their own ministry, and not to depend upon the clergy of other denominations. The book provided by Mr. Wesley had services for ordaining deacons and elders and setting apart elders as superintendents; so it was manifest that he intended American Methodism should make its own ministers. Further, Mr. Wesley's book furnished the American Methodists with Articles of Religion which differed in many respects from those of the English Church. These things could not mean that Mr. Wesley thought the American Methodists were, or that he intended them to remain, in the Church of England or to enter a Church essentially the same as the Church of England. He provided an ordained ministry, a creed, a service, and a government. These things meant a Church, and a Church differing from the State Church of England as these features differed from the peculiarities of the Anglican Church; and Wesley's Prayer Book, *The Sunday Service of the Methodists in North America, with Other Occasional Services*, is overwhelming proof that Mr. Wesley intended the American Methodists to be an independent Church—a complete Church, with its own Articles of Religion, its own regular ministry, its own services, "in which the pure word of God" should "be preached, and the sacraments be duly ministered."

Some may ask whether this service book was used by the Methodists in the United States. In view of slanderous assertions made by a Protestant Episcopal clergyman in a book called *A Methodist in Search of the Church*,* this question should be answered. The author of this effusion makes one of his characters, who is engaged in proselyting, declare that the Methodist Episcopal Church "suppressed it," and goes on to say:

Our tradition is that the whole edition of Mr. Wesley's Prayer Book fell into the hands of Bishop Asbury (perhaps was directed to him from England), and that he, judging it injudicious, destroyed the whole, with the exception of a few copies which were accidentally mislaid.—Pp. 103, 104.

This is either a brazen falsehood, invented for the purpose of misleading, or it is a revelation of inexcusable ignorance, for no one who does not know the facts should undertake to write history, even for the purpose of making proselytes.

Less than two months after Dr. Coke landed in America the Methodist Episcopal Church in the United States of America was organized, and that before the Protestant Episcopal Church was formed; and at the Conference where the Methodist Episcopal Church was organized it was agreed to use "the liturgy as presented by the Rev. John Wesley," and the Minutes of that Conference declare that the ministers were to be set apart "according to the forms of ordination annexed to our liturgy," and the ministers were "to read the Morning and Evening Service out of our liturgy on the Lord's day." This action does not look very much like suppression. After this time the service was promptly introduced into the churches, as Jesse Lee tells us, "in the large towns and in some country places."

In less than two years another edition was printed in London, by Frys and Couchman, Worship Street, Upper Moorfields. The title-page of the edition of 1786 is a little different from that of the first, as it reads: "The Sunday Service of the Methodists in the United States of America," instead of "in North America." The new nation was recognized, however, in the first edition, for in it Mr. Wesley had a prayer for "the Supreme Rulers of these United States." In the edition of 1786 also

* *A Methodist in Search of the Church*. By the Rev. S. Y. McMasters, D.D. LL.D., Late President of St. Paul's College, Palmyra, Mo.

appeared the new article of religion as agreed upon by the organizing Conference, namely, "Article XXIII, Of the Rulers of the United States of America."

In the same year, with the imprint of the same printers, appeared another edition, entitled *The Sunday Service of the Methodists in His Majesty's Dominions*. It was a bold move to publish this Prayer Book for the use of "the Methodists in His Majesty's Dominions," where the State Church existed, and yet this was done five years before the death of Mr. Wesley. If this was not "separation" in form it was a departure that meant separation in fact.

That Mr. Wesley's Prayer Book was used in England is a matter of history. An English author observes that "when circumstances arose which compelled the Methodists to hold services during church hours Mr. Wesley took care that the form of worship should be assimilated to that of the Church as much as possible; and he, therefore, compiled an abridgment of the Book of Common Prayer." As we have seen, however, the assimilation "as far as possible" meant a radical difference. The English minutes of 1788, about three years before Mr. Wesley's death, have the following order:

The assistants shall have discretionary power to read the Prayer Book in the preaching houses on Sunday morning where they think it expedient, if the generality of the society acquiesce with it.

In 1795, about four years after the decease of Mr. Wesley, the Conference Minutes contain the following:

Wherever divine service is performed in England, on the Lord's day, in church hours, the officiating preacher shall read either the service of the Established Church, our venerable father's Abridgment, or at least the lessons appointed by the calendar. But we recommend either the full service or the Abridgment.

Similar action was taken in 1806. In 1815 a new edition of the Abridgment was ordered, one size for the pulpit and another for "individual accommodation." The order for the use of the full service or the Abridgment was repeated in 1839, and the writer has an English print of *The Sunday Service* published in 1842. One remarkable feature of the English edition is that it is essentially the same as the editions used in America, even including the ordination services, the provisions for dea-

cons, elders, and superintendents, and also the Articles of Religion. Instead, however, of the prayer for "the Supreme Rulers of the United States," there are prayers for the sovereign and all the royal family.

The later editions are not of so great historic interest; but what must be inferred from Mr. Wesley's re-issue of *The Sunday Service* for "the Methodists in His Majesty's Dominions?" Is it not a fair interpretation to conclude that he intended them to use it in place of the Church of England Book of Common Prayer, and that he was looking forward to a time when all the British Methodists would have their own service in "church hours" and no longer be dependent upon the Establishment? When he gave them a service book differing so radically from the established Common Prayer was he not sanctioning or actually making a separation from the State Church? Subordinate acts sometimes indicate quite as much as avowed decisions.

But we turn again to Wesley's Prayer Book in the United States. Dr. McMasters, in the book before mentioned, again makes one of the characters in his marvelous fiction, which is a stranger to fact, say that it is his "honest and clear conviction that the book was destroyed or suppressed" (p. 106), and that "to all appearances the Methodist Church was guilty of a *suppressio veri*" (p. 108). We will not assert that the author was knowingly guilty of the same thing, but if not it is very manifest that he was ignorant as to the matters upon which he wrote. Instead of being suppressed it was formally adopted by the Methodist Episcopal Church, and, as we have seen, a second edition was printed. The Disciplines of 1788 and 1789 refer to the use of "the liturgy," and there is a record of its use in 1788 by Bishop Asbury at Uniontown, Pa., when "the morning service was read as abridged by Mr. Wesley." There are also evidences of its use at later periods. *The Sunday Service*, as Dr. Abel Stevens observes, "has never been formally abrogated," but after some years it fell into gradual disuse. Why it was informally abandoned is a question of some interest. Jesse Lee says that "some of the preachers who had been long accustomed to pray extempore were unwilling to adopt this new plan." Dr. Stevens attributes the gradual disuse of *The Sunday Service* to the encroachments of preliminary services,

which infringed upon the hour for preaching and so compelled the omission of the liturgy. He remarks:

It was used for a few years, in both cities and country, in the principal churches; but Sabbath love feasts, or other extra services, frequently preoccupied the time allotted to it, and, from being occasionally omitted, it at last fell into disuse.*

Possibly there were other reasons. Thus, it is more than probable that many of the churches of that period were too poor to buy a sufficient number of books to supply the members of their congregations, and many of the people were too poor to provide themselves with the service. Then the difficulties of transportation through woods, over mountains, and across unbridged rivers made it difficult to supply the people, especially in sections where the services were held in school buildings or private houses. A further explanation may be found in the frequent shifting of preachers after very short pastorates, thus sending preachers who knew the service to congregations where it was not used, or sending preachers who were not familiar with it to churches where it had been used.

Commenting upon the abandonment of "The Sunday Service" Dr. Stevens says:

I am not aware that any effort has ever been made, in the General Conference or otherwise, to revive its use. The expedience of its restoration has occasionally been discussed in the church papers. Some Methodists have supposed that its use in our large communities might be desirable, and that, as the Methodist Episcopal Church, rather than the Protestant Episcopal Church, was, by its precedent organization, as well as its Articles of Religion, its ritual forms, and its numerical preponderance, the legitimate successor of the English Church in the United States, its continued use of the liturgy would not only have attracted to it most immigrant communicants of the parent Church, as well as other persons and families who prefer liturgical services, but it would have enabled it to supersede more effectually than it has the Protestant Episcopal Church in this country. It cannot be questioned, however, that a large majority of Methodists believe that any such advantage would have been more than counterbalanced by many disadvantages.†

As to this we have no opinion to present, since at this time our work is purely historical.

* Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 198.

† *Ibid.*, note, p. 199.

The morning and evening prayer, the litany, and various special prayers disappeared from the services of the churches, but all the matter of Wesley's Prayer Book was not lost. In 1790 the Articles of Religion were printed in the Discipline, and in 1792 the formal services for baptism, the Lord's Supper, matrimony, the burial of the dead, and the forms for setting apart the ministry were bound with the Discipline. These services have been modified from time to time, and especially by the General Conference of 1864, which also added new services for the reception of members, the laying of a corner stone, and the dedication of a church; but in the older forms the essential features of Wesley's service book still remain.

In 1792 action was also taken providing "for the establishment of uniformity in public worship amongst us on the Lord's day," which reveals the fact that there was lack of uniformity. The regulation enacted required "the reading of a chapter out of the Old Testament and another out of the New" in the morning, and, in "the afternoon service," "one chapter out of the Bible," besides singing, prayer, and preaching. In 1804 it was ordered that in the afternoon service there should be "one or two chapters out of the Bible." In 1824 a new paragraph was introduced, as follows:

In administering the ordinances, and in the burial of the dead, let our forms of Discipline invariably be used. Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, and the apostolic benediction in dismissing the congregation.

In 1864 the directions were amended so that it was specified that the congregation should join in the "audible repetition" of the Lord's Prayer; "a doxology was to be sung at the conclusion of each service;" the apostolic benediction was to "be invariably used;" and the people were exhorted "especially to respond to the prayers of our Ritual." The General Conference of 1888 inserted a permission for responsive reading of the Scriptures. This brings us to the order of service for the Lord's day as it now stands, for the law in the Discipline of 1892 is substantially the same as that of 1888.

All these changes from 1792 to 1892 were for the purpose of securing "uniformity in public worship," and yet perfect uniformity has not been secured. There is a general desire for

uniformity, but this desire exists where there are divergent ideas as to the proper form. In some quarters there is a demand for greater elaboration, while in other places the people insist upon severe simplicity; but in almost every section there is variation from the indicated order, while some professedly strict constructionists omit parts and insert new items at pleasure, but, with remarkable inconsistency, cry out against others who do the same thing in a different way.

Perhaps those who do not adhere strictly to the form in the law take cover under the qualification "as far as possible," which did not appear in the order until 1888. It may be held that this allows latitude. The enactment of 1888 read: "Let the morning service be ordered, as far as possible, in the following manner," etc.; and the Discipline of 1892 reads: "As far as possible the following shall be the order of the morning service," etc. This, some may claim, permits considerable variety according to circumstances, the judgment of the pastor, or the tastes of the people; but, if so, it does not "establish uniformity in public worship among us on the Lord's day," as was the intention of the lawmakers. That some degree of uniformity is desirable will be admitted by all; but many will dissent from the idea that there must be a cast-iron rule from which there can be no variation. Our twenty-second Article of Religion says:

It is not necessary that rites and ceremonies should in all places be the same or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word.

Yet, while Methodism implies flexibility and practical adaptation to differing and changed conditions for the purpose of most effective church work, it must be admitted that everywhere its Sabbath services should have sufficient uniformity to give them a familiar denominational cast.

Our purpose, however, is not to show what ought to be done in regard to the present order of worship, but merely to call attention to a few fundamental points of an historical character connected with what has been termed Mr. Wesley's Prayer Book. The great value of this study in Methodist history is in the direct light and the side light which this

investigation throws on the early history of the Methodist Episcopal Church. Wesley's book, called *The Sunday Service of the Methodists in North America, with Other Occasional Services*, is one of the foundation stones of the Methodist Episcopal Church in the United States of America. It was the first formulation of doctrine and polity for American Methodism as a distinct Church. In its Creed and Articles of Religion was presented the doctrine of the Church, and the polity of the new Church was suggested by the distinctive titles given its ministers, namely, deacons, elders, and superintendents. It has value as showing by comparison with the English Book of Common Prayer not only what Wesley rejected, but also what was rejected by the American Methodists, for the eliminations from the old Prayer Book imply quite as much as the new service book expressed.

The Sunday Service, in connection with the "Circular Letter" written by Wesley and subsequently bound with the service book, conclusively answers the objector who claims that Wesley never intended the American Methodists to be separate from the Church of England, and proves that he intended the Methodists in the United States to be independent of all other bodies and to be a Church with its own ministry, with full services conducted and sacraments ministered by its own clergy, and with a complete ecclesiastical organization; and in these particulars what was manifestly intended was freely agreed to by the American Methodists, who had a right to decide for themselves.

J. B. Veely

ART. V.—CITY MISSIONS AND SOCIAL PROBLEMS.

IT is a noteworthy characteristic of current discussion that even secular minds are seeing, amid the forces which have made our century one of progress, the figure of the foreign missionary. To find the record of his service it is no longer necessary to take down from our shelves the quaint and frequently ill-written volumes of pious biography. We go as often to the treatises on ethnic and linguistic science, to the works of travel and exploration, to the commercial reports, to the scientific journals, and even to the columns of the daily press. Men who are careful to minimize his motives cannot afford to depreciate his influence. Weary as the world is of the rage for centennializing, it is constrained at this reflective epoch to admit that William Carey and his successors have had not only an intense zeal to save human souls, but a profound influence toward the betterment of human life.

It is not equally clear that the world has discovered the city missionary. The Christian worker in foreign fields has made notable contributions to government, language, commerce, art; to the circle of sciences—geography, ethnology, geology, botany, zoology, comparative religion; to the higher pursuits of philosophy and of philanthropy. But the missionary in the cities is at present quite generally supposed to be but slightly concerned with what the world of literature and science and statesmanship regards as important and dignifies for its own thought as the problems of the age. His special function is to visit the poor, to distribute tracts, to hold small prayer meetings, to preach to the sodden and the sad from the vantage point of a street corner or in an obscure hall, and once a year at some anniversary in the wealthy districts to tell the benevolent "better class" what they are doing by proxy "to reach the masses." He is in popular thought characterized, physically, by a capacity for living by faith on starvation wages, with the meal always at the bottom of the barrel; mentally, by an intense but narrow conception of the value of the human soul, especially if concealed in a diseased and degraded body under a scant garb of rags; spiritually, by a Christlike but ineffective renunciation of self and trust in God, a self-devotion which barely misses

being fanaticism. But that he has a relation to human progress in its broader sweep, at all similar to that of the missionary to foreign lands, has only just begun to dawn upon the world's consciousness.

Beneath the thought of this decade are two postulates. The first declares the supreme importance of the questions of society. The problems of government, of social and economic relations as bearing upon the welfare of the race, are given the right of way in every avenue of thought. The chief concern of humanity is not discovery or science or art, but—humanity. The second postulate asserts that the city is the playground, or, better, the battlefield, of these tremendous social forces. Here they center and combine and contend. It is like history, not repeating itself, but transferring itself into another realm and reproducing Troy and Alexandria, Rome and Paris, in the fierce and far-reaching conflicts of the social world. Where are the problems of society and, specifically, of the city not held to be paramount? In England the semi-socialistic reforms of the London County Council are watched as closely as are Mr. Gladstone's home rule proposals for Ireland. Germany busies herself with plans for workingmen's insurance, and state socialism receives the careful attention of her entertaining and versatile emperor. The most striking feature of our own last census is the transfer of population from the rural to the civic life. Congress appoints a commission to investigate the slums of great cities. The best minds are studying, in New York, Chicago, Philadelphia, Boston, the difficult problem of municipal government. In thousands of halls each week workingmen are discussing the gravest social questions. The late political campaign was a conflict between economic theories. The most popular lecture rooms in our colleges and universities are those of political economy, history, and sociology. The lengthened calendars of the courts tell constantly the story of new theories and interpretations of the fundamental principles of the laws of property and of personal rights. The press, secular and religious, double-leads its sociological dissertations, and its news columns are a catalogue of the deeds of great cities. A few men—and the world honors them—are mapping the heavens, seeking the frozen secret of the pole, measuring the crust of the earth, and hunting in laboratories the elusive laws

of matter; but the age as such has turned its search-light upon the people, and its revealing rays are focused upon the centers where they live and toil and sin and play and weep and die.

Into the city comes the man whom God has sent to preach his Gospel to the people. He finds himself at once in actual contact with the problems which other folk are discussing. With them facts melt into theories, with him theories congeal into facts. Observe the discoveries of his practical life, the realities which confront him in a single day's experience.

1. Here is the rum traffic. It thwarts him at every turn. He is familiar with the drunkard's home. The children whom he gathers into his Sunday school are the heirs of vice. In New York, a block or two from one of our mission churches, is a public school. Within four hundred feet of that school are *seventy-seven* legalized saloons. Next door to that church is a saloon, in the back yard of which the empty beer kegs on Monday morning are heaped in great piles, and in summer the preaching is accentuated by the stroke of the mallet which taps the barrels. A converted drunkard recently said, that on his way to the mission, which was his spiritual birthplace and to which he nightly goes, he must pass one hundred and sixty dramshops. When the city missionary reads in the laconic phrase of the Bishops' Address concerning the liquor traffic, "It can never be legalized without sin," he knows as few others can the terrible truth of that statement. He is obliged to ponder the physical and moral effects of alcohol, to note the relation of its manufacture and sale to the peace of communities, to the enforcement of law, to the propagation of vice, to the sources of government. The serpent whose sting is in the wine draws its slimy length across the thresholds of the homes this man seeks to brighten, and poisons with its venom the very cup of cold water he would give to the thirsty. Who better than he can study the problem of rum?

2. He confronts poverty everywhere. The hiss of the serpent is no more familiar to him than the growl of the wolf. There is a poverty which is a spur to ambition and impels to better deeds. There is a poverty which means privation, hunger, filth, moral inertia, vice, death. Notwithstanding the constant discussions of the problems of poverty, few understand their horrible import. Professor Böhmert, the Director of the

Bureau of Statistics in Saxony, states that over seventy-six per cent of the inhabitants of that kingdom are living on incomes of less than two hundred dollars per annum. A recent authority estimates that in Great Britain thirty thirty-eighths of the population possess in actual property on the average thirty dollars per head, and have an average annual income of eighty-five dollars. Mr. Frederick Harrison said in 1886 :

Ninety per cent of the actual producers of wealth have no home that they can call their own beyond the end of a week ; have no bit of soil, or so much as a room that belongs to them ; have nothing of value of any kind except as much as will go in a cart ; have the precarious chance of weekly wages which barely suffice to keep them in health ; are housed for the most part in places that no man thinks fit for his horse ; are separated by so narrow a margin from destitution that a month of bad trade, sickness, or unexpected loss brings them face to face with hunger and pauperism.

In London, in 1888, out of 79,099 deaths 17,663 occurred in public institutions. "In the richest city in the world one out of every five persons, or probably one out of every four adults, dies a pauper's death!" The remarkable conclusions of Mr. Charles Booth, based as they are on the most systematic and scientific investigation, show that at the present time in London one person in three is in the thralldom of poverty. "But," it will be said, "there is no such poverty in America." This is true of the country at large. In some cities, however, and in some parts of all large cities on these shores, the poverty varies little from that beyond the sea. In New York, for years, of all who have died one out of every ten has been buried in Potter's Field. Mr. Jacob A. Riis, an expert authority, estimates that "twenty to thirty per cent of our population are always struggling to keep the wolf from the door," and shows "that we have an army of four hundred thousand persons receiving alms in the past ten years, of whom eighty-five per cent may be safely estimated to be still in the slough, or where they may be swamped in it by the first misfortune, idleness, death, or loss of work. The other fifteen per cent worked out of it, died, or moved away." Practical mission workers know that here is no exaggeration. Spread your table with sandwiches and coffee anywhere below Fourteenth Street or on the extreme east or west side, and your room will be filled with guests

so gaunt and scarred and famished that your wonder will outrun your pity. It is said that one hundred deaths from starvation were recorded last year. But no record is made of the thousands to whose death hunger was a contributory cause, nor of the scores of thousands who are physically dwarfed and morally debased by the horrible experience of continual semi-starvation.

But hunger is not the only incident of poverty with which the city missionary must deal. The homes he enters are ever emphasizing the crime of overcrowding the poor. In many a parish not only has no family a single house, but very few have a single floor, and the majority live in two or three rooms, of which one at least is never touched by either air or sunlight. It is said that there is one square mile on the lower east side which contains two hundred and twenty-six blocks, where the population exceeds three hundred and fifty thousand, or fifteen hundred and fifty to the average block. One block at least contains nearly five thousand people. Do families from choice share their front door with from fifteen to thirty-one other families? Are parents so dull of wit and hard of heart as to desire for their children the temptation to crime, the contact with vice, the indifference to decency which such conditions of life surely entail? No; a thousand times, no! But poverty, under the grinding necessities of what we proudly or devoutly call our Christian civilization, leaves the multitudes of New York no alternative. And the reality of poverty is central in the work of the missionary to the city. He knows the facts which statisticians tabulate; he faces the foe which political economists describe; he shares the burden philanthropists are striving to weigh and to lift. Who better than he can study the problem of poverty?

3. But rum and poverty do not furnish the only questions which enter into the daily experience of the city missionary. The child scorched with scarlet fever or choked with diphtheria, at whose bedside he kneels, dies and is buried; but the foul abuse of the laws of health declares the necessity of the gospel of sanitation. The scientist who is hunting microbes and experimenting with "lymph" and "cultures" finds no truer ally than the man whose commission drives him into the very centers of contagion. The laws of heredity constantly illustrate themselves before his eyes. He is forced to appreciate racial distinctions. In a cosmopolitan city he must minister to the superstitious Italian, the

simple-hearted Scandinavian, the phlegmatic German, the restless Frenchman, the long-suffering Russian. In New York mingle the peoples of the earth in strange confusion. Aryan and Semite shoulder each other on the streets and in the shops. Greek Christian and Romish Christian, Protestant and Jew, trade, argue, sin, vote, laugh, grumble, and sometimes pray together. Here are an Italian city nearly as large as New Haven, a German city surpassed only by Vienna and Berlin, a colored population equal to the number of people in Poughkeepsie, Bohemians enough to occupy Bridgeport. Every third person is a Roman Catholic, and out of every ten one is a Jew. In a large section on the east side one is continually reminded of Evelyn's description of his visit to the Jews' quarter in Rome or of scenes in *Daniel Deronda*. He reads over the door of a synagogue, "Incorporated 5643 Hungarian Congregation, Bet Hamidrash Hagadol," and over that of a shop, "Budapester Wurst Geschäft," and reflects that the ends of the earth have come hither. To reach these varied peoples requires not only the Holy Spirit but the gift of tongues. With their children swarming about his path the problems of education become startlingly important to the thoughtful man. He must form opinions touching the function of the State in the training of citizens. Industrial education, the primary, parish, and public schools must be objects of his solicitude. The relation between the religion he is sent to inculcate and the morality upon which citizenship must rest demands his consideration. In a word, there is no question growing out of the distinction of races, no problem of heredity, no principle of education that does not root itself in the very soil which it is his to cultivate for the great Lord of the vineyard.

4. There is one other phase of current agitation with which none can be more familiar than the city missionary. He is the companion and sometimes the confidant of the workman. He feels the throb of the great and burdened heart of labor. The hall of the socialist who preaches anarchy adjoins the chapel where he preaches Christ. He is accustomed to the red flag. Few so well as he comprehend the meaning of such novels as *Mureale Eastman* and *Metzerott, Shoemaker*, and *Alton Locke*. The contentions of the labor unions, the hopes and miseries of exasperated strikers, and the horrors

of the sweating system and child labor are the food of his daily thought. The grievous injustice, sometimes open, sometimes subtle, which flouts in the face the righteousness of the Bible and diminishes to the minimum the possibility of the individual to master life; the barbarism of a competitive system which reduces men to machines and buys and sells their labor as a commodity in the market place; the mockery of law and custom which produces and perpetuates the unnatural inequality of possessions and organizes into social institutions gross infringements of the decalogue—these are the facts which stir his indignation, move his tears, and burden his heart. It is impossible for a man to walk through Mulberry Bend or to fraternize with the denizens of the Fourth Ward without coming to conclusions touching *laissez faire* and the new political economy. When he looks for the landlord who secures twenty per cent from his wretched tenants, yet never repairs the premises and exposes scores of lives to the perils of defective sanitation, and after most industrious search cannot even find out who the rich rascal is, he is bound to have readjusted views of what is called the sacred right of property. Miss Kate Field, who uses a pen with a sharp nib, says in a recent number of her paper:

In fact, they [the rich landlords] often fatten on the misery of less fortunate fellow-creatures, as many tenements belong to them, and the rents collected therefrom are so much greater than those collected from high class dwelling houses in proportion to the capital expended as to make them desirable investments. Take New York, for example. I have tried in vain to find out who owned filthy tenements swarming with humanity. The owners are represented by agents who will not divulge the names of their employers. It is the business of these agents to do the dirty work of well-to-do citizens, who no more concern themselves with the welfare of their tenants than they concern themselves with customers buying from them dry goods and groceries. In the latter case customers get their money's worth; in the former they are at the mercy of landlords, and must pay what is asked or be turned into the street.

The landlordism of Ireland creates a national issue and makes and unmakes administrations. The landlordism of our great cities is a menace to the peace of communities, and urges on to its crisis what may easily become revolution if it be not diverted by reform. Certain it is that, whatever opinion concerning personal and property rights a man may hold, there is

no such opportunity for applying the logic of facts and testing theory by observation as that offered by a life among the teeming peoples of a great civic center.

If now the position assumed be secure, that the work of city missions is inextricably intermingled with the problems which are throbbing in the heart and brain of humanity, a further truth may be justly urged, namely, that the application of the new forces and methods developed by the very emergency of the case is to be made in the same field and in a large degree by the same hands. How close to the questions involved Providence has placed the solutions! No man yet has seen them all, but some of them are already within reach.

When, fifty years ago, Froebel opened in the German village of Blankenburg the first kindergarten, he little thought what his system would mean to the polyglot myriads of New York's children. Even now few of us appreciate the divine fitness of need and instrument. But, on the basis of the kindergarten, children whose languages vary but whose instincts are one can find the best powers of their minds and the highest uses of their bodies. There are to-day Christian men and women, fast increasing in number, who are giving money, talents, life itself, to the unschooled children of the slums, convinced that the Christian kindergarten will sow seed and develop convictions which can never be destroyed.

To many university extension is the fad of a few educational zealots. The worker in large cities welcomes it as an ally of great power. Every religious center should offer a stimulus to mental life. The so-called lower strata of society are seamed with the precious metals. Workingmen think. The beershop is often chosen, not as an alternative, but because no alternative is offered. The avidity with which the public has grasped the opportunity to hear the excellent lectures provided by the New York School Board during this winter is significant. Instructive exposition of the facts of nature and history and of current thought will find hearers where the people seem most reckless, and many a student whose greasy cap covers an active brain.

And that most humane form of university extension—the college settlement—is in the beginning of a great career. Before a decade has passed among the most useful missionaries in

our cities will be many of the brightest scholars of our universities. The course of theological training will be incomplete without months of personal contact with the people. The sociology of the books will be supplemented by that of the life. The great point in reaching men is the point of contact. The convictions which are establishing chairs of social science in every institution of respectable repute are issuing also in the consecration of some of the best students who throng the lecture halls to practical, hand-to-hand efforts for human welfare.

Then, too, there are new orders of Christian service whose characteristics are determined by the demands of our cities. The meaning of such gatherings as the convention of the United Christian Workers in Boston a few months ago is becoming more clear. The development of independent rescue missions, with their splendid corps of lay workers, the revival of the order of deaconesses in the Protestant Episcopal and Methodist Episcopal Churches, the activity of the King's Daughters, of the Brotherhood of St. Andrew, of the Christian Endeavor Society, of the Epworth League, and the self-denying service of the Salvation Army are all indications that the Christian Church is responding to a new conviction and is concentrating upon our cities as the strategic points.

The specialization of charity, also, is not only a sign of the sanity of modern philanthropic effort, but is a first concern of city missions. Through no mediation can the facts of need so surely reach the heart of mercy as through that of the wise missionary. Generalized benevolence has had its day; the man who is commissioned to preach the Gospel to the poor is likely to be expected to declare what the poor need.

Many, too, are urging the practical experiment of Christian socialism. The term is obscure and the practice difficult. Yet must we not with a jest or a sneer dismiss the deepening convictions of men everywhere that some reconstruction of the social order is at hand. Less than many other servants of the Church does the city missionary realize the sacred prerogatives of capital and the supreme necessity of preserving the traditional social order. He should not be an alarmist, and surely not an agitator; but more than other Christians he is apt to perceive that God cares as much for the personal rights of each man in the million who have not a bank account

as he does for those of each man of the hundred who have. The possibilities of the applied Gospel in curing social iniquities seem to him less distant and the socialism of Christ more reasonable than to many who are following the Master and studying his teachings where the crowds cannot jostle thought or disturb complacence. If any changes are to come in the relative privileges and obligations of men this messenger of the cross will prove an agent of immense influence in shaping human practice to the ideals of the Gospel of Christ. Verily, let the "if" be stricken out. Such changes must come. Says Locke: "Every one ought to have as much property as is necessary for his support." Fichte declares:

Christianity yet carries in its breast a renovating power of which we have no conception. Hitherto it has only acted upon individuals, and through them on the State indirectly. But whoever can appreciate its power, whether he be a mere believer or an independent thinker, will confess that it is destined some day to become the inner organizing power of the State; and there it will reveal itself to the world in all the depth of its ideas and the full richness of its blessing.

Christianity must accept the challenge thrown down to it by the spirit of this age and become the antagonist of all evils, the protector of all the unfortunate, the avenger of all the wronged. It must wipe out the fine distinction between iniquity and inequity. It must not lag in secular philanthropies nor leave to others the initiation of movements which should have upon them from their inception the imprint of the cross. No organization or order of men on the face of the earth must be permitted to usurp the place of the Church of Christ as the champion of human rights. The pride that despises labor must be crucified. The selfishness which seeks men simply to use them must die. The customs which put the silken glove upon the iron hand of human greed must be abolished. The laws which ennoble riches and degrade manhood are to be abrogated. The wealth which belongs to all must be held for all, and the rights which belong to each must be withheld from none. The rivalry which begets hate and issues in death must be supplanted. The avarice which buys up virtue for gold and makes merchandise of vice must be foiled. Entailed poverty and enforced starvation must be prevented by the community which

now barely relieves them. For each soul there must be a living chance in this world and a reasonable opportunity to secure in the world to come "life everlasting." Verily, changes must come, so fundamental and wide-reaching that there will be in the social world a new heaven and a new earth. And let it be repeated with stronger emphasis that, in this process of social transformation, no man can better serve God and humanity than he who stands as the apostle of Jesus amid the surging crowds of our great cities.

If the facts and inferences thus far set forth be conceded they make their own plea. They urge, in the first place, that the ideals of Christian work among the masses be changed, ceasing to be chiefly *ecclesiastical* and *edificatory*, and becoming more truly *evangelistic* and *humanitarian*. The need of to-day is not the Church of the disciples but the Church of the apostles. The Church must seek men, not wait for them. Its commission should put it, not upon its foundations, but upon its feet. And the object of Christian solicitude should be *human need of every kind*. To that Church which solves the difficult problem of harmonizing the most intense and spiritual evangelism with the broadest humanitarianism the future belongs. They who are asking what the mission of Methodism is to the twentieth century will find it here.

But the plea goes beyond ideals and asks for men. It requires of the Church, in its press, its administrative officers, its schools, that it influence its best men and women to prepare themselves for this new day. Specialized service means a specialized ministry. If intellect seeks a wide field, if humanity pleads for multiplied opportunity, if culture desires its own highest uses, if the modern spirit demands free play for its formative influence, the adequate domain for all lies waiting where human life, with its baffled but unslain hopes, with its desperate yet immortal needs, lifts and falls, advances and recoils, as with the mighty movement of the storm-swept sea. Just as the pioneers and organizers of opinion have made a beaten track for the hosts who would save the ends of the earth, so also let them reiterate in all the circles of thought and devotion the demand now made by our cities upon the very best ministry of our day. It is too late for untrained zeal to take the world. The unarmored ship is quick to sink under the enemy's fire. If the

"undevout astronomer is mad" the unintelligent missionary is his fellow. As the mysteries of the skies yield themselves to no man whose keenest vision is not interpreted by his faith, so the real secrets of humanity are withheld from him whose faith is forced to act through a sightless brain.

Christ's command of the future is conditioned upon his conquest of the cities. That conquest is impossible unless the spirit of the Gospel penetrates into every ideal and institution of human life. That spirit can find access to the multiplied forms it would control only through the contact of hearts that know Christ and understand humanity with the hearts which yearn for both without comprehending either. The first need of this decade is that men and women of culture and godliness, disciplined equally in mind and heart, who can be indifferent to nothing that concerns human welfare, shall with profound devotion to Christ consecrate themselves to the life of contact with the multitudes in our cities over whom the Master weeps. The signs multiply that God is calling many to this glorious service. It behooves the Church to give voice to that inward persuasion. Her faith must inspire, her wisdom direct, the awakened servants of Christ. "Prepare ye the way of the Lord" is no obsolete command. That way is not alone "in the sea," "through the desert," or "upon the mountains;" it runs through "the streets and the lanes" of the city, and as "beautiful" upon the crowded thoroughfares of teeming human life are "the feet of him that bringeth good tidings, that publisheth peace," as upon the sacred mountains of the prophet's vision. It is the glad privilege of the Church to hasten the time when the cities of men shall become the cities of God, when the promise to Israel shall have its broader fulfillment, "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."

Frank Mason North

ART. VI.—THE REVIVAL: A SYMPOSIUM.

THE PREPARATION FOR THE REVIVAL.

By preparation for revival I do not mean merely the wise human arrangements which are requisite, but also some great facts, faiths, and convictions which inspire, propel, and secure revivals.

1. *The Pastor Must Become the General.*—Allowing all due credit to the labors of the laity, and demanding the largest, most incessant cooperation, nevertheless the revival must center in the pastor. It must dominate, inflame, and impel him. It must be as fire shut up in his bones. Then he cannot, will not, rest till his contagious faith and zeal have set others on fire. He must be a walking revival. It will be felt in his grasp of the hand. It will be heard as an undertone in *all* his conversation as the season for special services draws near, and will break out as hidden fires in all his prayers. His sermons will take shape and intensity from the consuming passion that burns within him. His pastoral visits will breathe a profound solicitude for the unsaved. All this, spontaneously outgoing from the pastor, will be seen and felt. Others will become aroused to a kindred interest. The revival influence is spreading.

Obstacles are seen, but they only stimulate the pastor to more heroic determination. The coldness of many only intensifies his zeal. The doubt of some that a revival is possible challenges his faith to laugh at impossibilities. The indifference of his Laodicean members redoubles his earnestness. His closet echoes with burdened prayers and is sprinkled with scalding tears. He is the center of the courage, real faith, and omnipotent energy of the revival. He must be the leader. As general he must march his forces into the battle and hold them to the contest with unflinching courage and faith. Too strongly cannot be impressed the necessity of the pastor's standing before his people as the informing genius of the revival. Often it will require great pluck and prodigious work to bring a cold, factions, backslidden, amusement-loving church up to the work. But there is nothing else to do. A revival is the stark neces-

sity of such a church. Nothing less will save the day. A revival or death. There is no self-recuperation in such a church. God must come in the power of the Holy Ghost and quicken the dead. Nor must the pastor wait till the whole church is aroused. Aroused himself, aflame with the revival spirit, let him inaugurate special meetings and sound the trumpet. Some will be found to rally to his side. With these begin the battle. Let it be felt that it is no skirmish, but a siege till the enemy surrenders. This is tremendously important. "Hard pounding, hard pounding, sir," said Wellington at Waterloo, "and he who pounds longest wins." Often I have seen the first three weeks utterly discouraging, but persistent pluck has been rewarded with a glorious revival. Once we stayed all night in prayer with a few heroic souls, and within three days the work of God was moving grandly. There must be a strong hand on the helm, and that hand should be the pastor's hand. He must be in the revival spirit if he would have a revival, and stand as the center of its revolving fires.

2. *The Deck Cleared for Action.*—Naval commanders before a battle clear away all incumbrances on deck. This is necessary to the best service of the men and guns. The pastor must clear his decks preparatory to revival meetings. He must beware that he has no engagements to take him away a single night, and no literary work that absorbs an hour of his time and strength. He must keep himself undivided in interest and devotion. The pastor must allow nothing to divert or divide him in his supreme work. His hand must be steadily on the helm.

Again, he must see that the church is free from distracting influences. Things proper or admissible at other times must be switched on side tracks now, to give the revival the right of way on the main track. Hence, it is important to plan that no entertainments, lectures, concerts, suppers, financial schemes, nor anything else be allowed to distract thought or divide interest during the season set apart for special services. The Christian Endeavor, and Epworth League, and all other week-night meetings must be adjourned for the time. The people must be urged to forego all social visiting and defer all parties during the evenings of the revival meetings. Besides the benefit of the absence of distractions this course calls serious

attention to the chief concern of the hour and puts the church in an attitude of expectancy. The interruption of the regular order of things challenges interest in the extraordinary. It sets the members thinking and talking about the revival. This helps the work. Even if some dislike the interruption and get angry, this helps the revival. The devil always makes a mistake when he gets mad. So do cold church members. The reaction comes, and in the meanwhile their anger has agitated interest in the revival. Indifference is more to be dreaded than opposition. Hence, let the pastor clear the decks for the revival as Episcopalians do for Lent.

3. *A Revival the Supreme Object.*—Until the pastor feels this as a profound conviction there will be no revival, or he must send for an evangelist who has this conviction. For this kind goeth not forth except from men of conviction that this is the supreme work. Mark that I do not say that it is the *only* work, nor *all* the work that is important. I know there are many other lines of imperative and indispensable work in the ministry of a well-rounded pastorate. But the conversion of men is so fundamental and imperative that without it there would be no other work to do. This precedes all else, and all else is built upon this. Bishop Foster, in his *Centenary Thoughts* (page 78), says, "The fundamental work is to build men into God." But men cannot be built into God until they are converted. Hence the supreme work of the pastor is to bring them to Christ.

The pastor must feel that his great business is to save souls if he would have a revival; and to secure their conversion is the only way to save them. Therefore it is his supreme work. Feeling this, he will direct his highest energies to its attainment. He will crib all the waters of his life and pour them on this wheel. This is the emporium toward which all his fleets will sail; this is the capital into which all his treasures of toil are gathered, in which all lines of study terminate, and into which all caravans of rich thought and perfumed acquirements bring their wealth.

The tenth rule for a preacher's conduct, in our Discipline, which every Methodist minister vows he will keep for conscience' sake, declares, "You have nothing to do but to save souls; therefore spend and be spent in this work." Either let

us take down that sign or do business under it. Nothing to do but to save souls? Then they must be converted. And the conversion of souls is a revival. I am not arguing for excitements and abuses and shams, but for genuine revivals, wrought by the Holy Ghost and conducted by careful, sober, sane pastors. The majority of Christians in the Methodist Episcopal Church to-day have been converted in revivals. The majority of her bishops and educators and governing minds were converted at her altars in revivals. And the majority of the millions she has fitted and sent to heaven were trophies of revivals. We have always been a revival Church, and when we drop this characteristic we shall lose our Methodist character. Poor friends of Methodism are they who decry revivals.

In his travail of soul for the lost the pastor will come into the fullest sympathy of the mind that was in Christ, and of all the truths that revolve around the cross and its infinite sacrifice. There will be unity, concentration, enthusiasm, and persistence in his ministry. When thus the pastor burns with the conviction that saving souls is his great work, and all his aims, studies, and labors are dominated by this central purpose, he will not need an evangelist. The evangelist is born in him, and the revival is as sure to follow as effect is to follow cause.

4. *Conviction that Success is Sure.*—On this dictum we are to build. We postulate the help of God as assured. Then we believe that the faithful labors of the pastor and church are sufficient to secure the salvation of souls in individual cases and in manifold conversions or revivals. Often when pastors have the conviction that the conversion of souls is the supreme work of the ministry they lack confidence in the sufficiency of the local church and pastor to accomplish the results, even when the help of God is assured. Desiring, yea, anxious for the glorious work, they turn their eyes from the word of God and the promised power of the Holy Ghost and begin to sweep the horizon in search of some flaming evangelist. This paralyzes any hope of success through their own labors. The pastor discounts the possibility of a revival under his own ministry who turns his thought to extraneous help. Doubting himself, he doubts God through himself. Of course he cannot have a revival. He thinks he cannot. The nerve of victory is cut. His faith is gone, and he will not use the God-ordained means that

will promote a revival, because he has no confidence so to do. Or if he makes a feeble, pantomimic use of the best methods, he has no heart, no vim, no faith in the work, and consequently fails. All this time he has been conferring with the church about the work of the Lord, and has communicated to them the idea that if they only had the right kind of an evangelist there would be a revival. His lack of confidence becomes contagious, and the church begins to look for success only in some foreign aid. The faith of both is now dead. They see a land full of Anakim, but do not see the God of Israel who has promised to give them the land by victorious conquest over the giants.

Thus we see how good men paralyze the arm of the Lord. He cannot do many mighty works among them because of their unbelief. Would that I could thrill my brethren with the faith that the pastor and the local church are able, by God's blessing, to secure a genuine revival! Until this conviction is a granite fact in their faith and labors there is little hope of a revival without an evangelist. I speak it reverently, but confidently, that any pastor and local church that will pay the price can have a revival. United in purpose, faith, and hard work along God's lines, they are certain of the times of refreshing.

Why not? I know the reply of many, so often reiterated: "I have no gift or adaptation for this work." Bishop Foster replies: "This kind of remark may have one of several paternities. No doubt in some cases it represents modesty; sometimes it is an affectation of modesty, but more frequently it means simply, 'I have no taste for that kind of work.' . . . But are you sure that you lack this gift of awakening power? Or may you not have unconsciously fallen into one of many snares which the adversary has spread about this point? . . . I cannot doubt that many pass through years of their ministry without seeing any visible effects from one or other of these reasons, rather than because God has withheld from them the requisite gifts. . . . Now what, under the circumstances, is the plain duty of the minister? Can he, therefore, give up the idea of awakening men, and as many of them as possible? Surely not. Such a course would bring the Church to an end. He must simply proceed, with all the power God has given him, in a legitimate and sensible method to warn, entreat, and arouse his hearers to

accept the invitation of the Gospel and be saved; and when his awakening appeals have produced their proper effect he must, in every proper way, guide the awakened and penitent soul to his Saviour in the most direct manner possible." He who made Aaron's rod bud and blossom can make all our dull gifts flame with divine power. But, so long as we think we cannot, we cannot.

Let me encourage any troubled young pastor by a word of personal testimony. No one ever began the ministry more diffident, easily embarrassed, trembling from head to foot, afraid to speak to persons and ignorant how to do it, than the writer. I often became so confused that neither the people nor myself could make any sense out of what I was saying. Frequently I was tempted of Satan to feel that I had no call nor adaptation to the work. At last I determined to be a soul-saving pastor by the help of God. It cost me ten years of hard work to get fairly started in understanding some of the methods of success.

There are two distinct agencies engaged in promoting all genuine revivals: the divine agency and the human agency. The divine agency is a constant, invariable power working toward the salvation of men; not arbitrarily, as the old theory of revivals taught, but in coordination with his appointed agents. The human agency is an inconstant, variable power, sometimes working to the same end, and sometimes inactive; working, too, in different degrees of efficiency in different persons. God is unchangeable in love, mercy, and power, without variableness or shadow of turning, yesterday, to-day, and forever the same. And yet he has conditioned the manifestation of his love and power in human agency. The failure to have a constant revival is not in the will of God nor in the law of the Spirit, but in the human conditions. Whenever the human agency meets the divine agency in cooperation there always follows a revival. It may be daily, as in the early Church, or annually, or decennially; but whenever man fulfills the human condition as a coworker God giveth the increase. Hence, it is philosophical and scriptural to labor for a revival at any time. And what intelligent men mean by laboring for a revival is simply to use the means which God has appointed to this end. Then he stands pledged to honor the means. Perpetual re-

vivals are the ideal, but they have never been realized any more than perpetual motion. Theories of both have been propounded, but the actual realization has not been attained. Hence, we are glad to have revivals occasionally or part of the year.

Believing in this philosophy that the divine agency is always ready to cooperate with man, it is reasonable to work for a revival at any time when the pastor and church are willing to come up to the help of the Lord. Luther's epigram is true: "The Lord is a good worker, but loves to be helped." When, therefore, man is prepared to meet God in cooperation a revival is in sight.

These convictions of which I have spoken are fundamental in the preparation for a revival. When the pastor is himself a burning bush of revival; when he clears away distractions and holds all his forces steadily to this one work; when he feels that the salvation of souls is his supreme work and determines to concentrate all powers on its attainment; when he is convinced that the local church and pastor are able to go up and possess the land, and determines to take it; and when faith in God's invariable readiness to save impels pastor and people to do their part in hearty, hard work—then is a revival sure to come. It will come from God as his blessing on the legitimate use of the appointed means. It will not be gotten up, but will come down.

Now, when all things are prepared, strike with conviction that you are ready; strike with conviction that the Gospel of Jesus Christ will conquer; strike with faith in God for his blessing upon your prayerful and persistent efforts. Success is guaranteed in the certainty of God's promise, and in the infallibility of the forces which he wields under his promise to fulfill his will. Only unyielding faith and unfaltering toil on our part are necessary, and God will crown our labors with glorious victory.

J. O. Beck

THE PROSECUTION OF THE REVIVAL.

ASSUMING that the way for the revival has been thoroughly prepared, the questions arise, "How shall it be successfully prosecuted?" and, "How shall it be conducted so as to secure the largest available results?" In answer to these inquiries let it be said with all possible emphasis:

1. *The pastor must keep himself at a white heat of enthusiasm in and devotion to the work.* This may be accepted as the paramount condition of success in the prosecution of any revival movement. It will be understood that we speak here of revivals conducted by the pastor without the aid of an evangelist. If an evangelist is to be employed many changes will need to be made in the suggestions contained in this article. But in every revival prosecuted by the pastor, aided only by the local church, the enthusiasm, faith, and devotion of the pastor must ever be the prime and all-important element of success. The revival must inhere in him, spring from him, be the mighty power of which he is the head and center, so far as human instrumentality is concerned. Every revival must have in it a human personality, a center around which its forces rally, a head from which they derive inspiration and courage. That personality should be the pastor. So emphatically should this be true that if he were away from a single service he would be missed. All would feel that something was wrong. He must never be discouraged, but ever full of hope and zeal. No matter how many discouragements he may encounter, they must all be conquered alone before God. In the presence of his people he must ever be the heroic, undaunted, uncompromising leader. He must be deaf to all calls or solicitations to go anywhere or to do anything other than this one work. To all such inducements he must be ready to say with Nehemiah, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

Now, in order to insure and maintain this absorbing interest on his part, several things are necessary. One is, *he must spend much time in prayer.* Would that the importance of this thought might be impressed deeply upon the mind and heart of every pastor! God challenges us to present our cause before him and to press it to the uttermost. We are assured in his

word that he "will be inquired of by the house of Israel;" that if we call upon him he will answer us, and show us great and mighty things, which we knew not; that "the kingdom of heaven suffereth violence, and the violent take it by force." We learn from the past history of the Church that the men who have been preeminently successful in winning souls have been men of earnest prayer. The walls of John Knox's study were stained with the breath of prayer. Wesley and Whitefield often spent entire nights in prayer. Many of the most successful evangelists of the present day tell us that their mightiest agency and weapon is persevering prayer. O what fervor, what zeal, what power, what hope, what courage, what assurance of ultimate victory come to the soul while wrestling alone with God in prayer. Let the pastor go from his closet to the revival service, and from the revival services to his closet, and marvelous results will follow.

Furthermore, if he is to be kept at a white heat in his work *he must give time to meditation.* What an aid to prayer is found in this exercise! Christ, before performing his mightiest works, was wont to retire alone into the solitude of some mountain fastness and there spend the entire night in meditation and prayer. It is alone through prayer accompanied by meditation that we can be prepared to do the still greater works which he promised we should perform. Let the pastor meditate upon the character of God, upon his holiness, his purity, his justice and mercy; upon the sinfulness of man, his ingratitude, his rebellion, his moral corruption, his unlikeness to his Maker. Let him meditate upon the shortness of life, the solemnity of death, the certainty of judgment, and the awful issues of eternity. Let him thus meditate until his heart is melted into tenderness before God and his soul overawed in the presence of these mighty themes, and he will be prepared to plead with men to be reconciled unto Jehovah.

Finally, if his enthusiasm and devotion in the work are to be maintained *he will need to give himself to reading.* First of all, to searching the word of God, especially the life of Christ. Let him read of the Redeemer's wondrous love for sinners, of his infinite compassion for the erring, of his intense yearning over lost men, until his own soul is stirred with a profound longing for the salvation of the sinful around him. Let him also

read books upon revivals and aggressive Christian work. Dr. R. W. Dale said to the divinity students at Yale, in his lectures on preaching, "Read every book on preaching that you can buy or borrow." Such has been the practice of the writer for years with reference to the subject of revivals. As a result a large number of volumes bearing specifically upon this topic have been accumulated. Among these are Finney's *Lectures on Revivals*, Harvey's *Manual of Revivals*, Porter's *Revivals of Religion*, Watson's *Helps to Revivals*, Pierson's *Evangelistic Work*, Vincent's *Revival and After the Revival*, Banks's *Revival Quiver*, Moody's *Sermons* (3 vols.), Mrs. Booth's *Works* (3 vols.), Canghey's *Revival Miscellanies*, and *Methodism in Earnest*, and numerous magazine and newspaper articles carefully preserved. Now, during a revival, before entering upon the labor of preparation for his evening service, let the pastor take up one of these volumes and read of the methods, trials, and triumphs of other men in the work of winning souls, until his own zeal is quickened and his faith, hope, and courage stimulated. Then in the evening, just before going to his service, after his preparation is all made, let him read for a few moments the burning words of such workers as Finney, Moody, or Mrs. Booth, until his whole being is set on fire with love and enthusiasm for souls, and then go to the church and in tender and tearful accents pour out his heart upon the congregation. Through such means as these the pastor may keep himself at a white heat of enthusiasm and devotion in the work.

2. And this will naturally lead him to *earnest evangelistic preaching*. By this I mean preaching which bears distinctly upon the work of saving souls. Now, the reason why some pastors are not successful in prosecuting the work of revival is not because they do not desire revivals, nor because they are not consecrated to their calling, but because they do not preach so as to promote a revival. Their preaching is good, in a sense spiritual, and doubtless edifying to believers, but has no direct bearing upon the obligation resting upon Christians to labor for the salvation of men, nor upon the imperative and immediate necessity upon the part of sinners of fleeing from the wrath to come. There is a vast difference between preaching about the Gospel and applying the Gospel to the case in hand. The

preaching during a revival, therefore, should partake largely of the hortatory character. One of the most successful soul-winners of the present day never preaches, in the ordinary acceptance of that term, but by exhortation, warning, persuasion, and entreaty seeks to bring the sinner to an immediate decision. He assumes that the unconverted before him have knowledge of Christ and his salvation sufficient to have saved them a thousand times; hence his great aim and effort is to get them to act upon their knowledge and conviction. Such should be the assumption and aim of the pastor in revival work. His preaching, therefore, should be direct, pungent, sympathetic, and persuasive. His themes now should be such as deal directly with sin, repentance, confession, judgment, heaven, and hell. He should become, for the time being, an advocate pleading for an immediate decision. All his powers of mind, heart, and soul should be brought to bear upon the one work of getting the sinner to yield now. Let such be the character of his method and preaching, and souls will be saved and the revival go forward with power.

3. Furthermore, such a condition on the part of the pastor will lead him to *inaugurate and maintain continuous services*. This is absolutely essential to success in revival work. Some pastors assert that they can have a successful revival without doing this, by simply emphasizing the work of soul-saving in the regular services of the church. But in all such cases investigation will discover that, while the few earnest souls, such as are to be found in every church—those who sustain the class and prayer meetings and are always ready for a revival—are earnestly laboring for the salvation of the lost, the larger part of the membership are entirely submerged in worldliness. If the church, as a body, is to be reached and the community aroused, continuous services must be held. As to the best time for holding such services much will depend upon the environments and conditions of the individual church. In large towns and cities no better time can be found than during the weeks immediately following upon the holidays. The evenings are then long, business is not so pressing, the “week of prayer” calls public attention to sacred things, and the solemnities attaching to the closing of the old and the opening of the new year are helpful in arousing the consciences of men. In these services

there should be preaching most of the time. A careful study of the comparative value of preaching and what are known as "social services" in this work will reveal the fact that, while the latter are helpful to Christians, nothing reaches and moves the unsaved like the faithful preaching of the Gospel. The preaching of the word is the divinely appointed means for saving the world. A good plan is to preach on at least three evenings of the week, having a prayer and testimony meeting on Monday and Friday evenings. A meeting of the latter character on Friday evening is of special value, as it affords the converts of the week an opportunity to bear their testimony and gives an impetus to the services of the approaching Sabbath. But it is not wise to have too rigid a plan with regard to the services. Leave a large margin for the promptings and leadings of the Holy Spirit.

The pastor should do most of the preaching during a revival. It is a serious mistake to frequently change the speaker. Many disadvantages arise from such a course. Often the brother who comes into the service is not at the time in the spirit of revival. This is no reflection upon a minister's honesty and devotion. It is very easy to fall behind the spirit and movement of such a service. In a certain charge in the West one of the most devoted of the official brethren was called away from home during the progress of a great revival in his church. Upon the evening of his return his pastor called upon him to pray. He was much embarrassed, and had but little liberty. At the close of the service he came to his pastor and said, "You know I am willing to do anything I can to help in this work, but after this, when I have been away, please do not ask me to pray until I have caught up with the meeting." Sometimes the visiting brother chooses an unfortunate subject, one not at all in harmony with the occasion. Then through this method curiosity is constantly aroused, criticism is on the alert, and the people are more occupied in determining which of the strange brethren preached the best sermon than in seeking to honor the Holy Ghost. All these unfortunate results may be avoided by the pastor's doing the preaching, if he is physically able for the work. By this means, also, he gains that indescribable something which we, for the want of a better term, call momentum. True, this is hard work, but the

saving of souls is hard work—the hardest in the universe. The Son of God was a living testimony to this fact. It was said of him, “His visage was so marred more than any man.” The nearest guess at his age made during his earthly life was when the Pharisees said to him, “Thou art not yet fifty years old.” He died when he was but thirty-three. When he hung upon the cross the mob cried, “He saved others, himself he cannot save.” The same inexorable law applies to you and me in our work; if we would save others we cannot save ourselves.

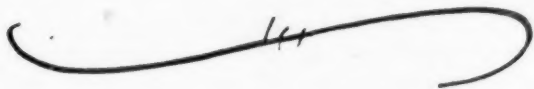
After the sermon let the altar service follow at once—mark you, not the after service nor the inquiry meeting, but the altar service. Methodism gives up much when she surrenders the old-fashioned altar service. There is something in the warm appeal following immediately upon the sermon without break or interruption—the hushed condition of the audience, the eager expectancy that some one will start, and in the penitent’s kneeling with other penitents at the altar, surrounded by an atmosphere of earnest prayer and faith and helped by encouraging words from the pastor and other Christian workers—which mightily assists the unsaved in taking the first step toward the kingdom of heaven, and in finally “getting through” and triumphantly entering into that kingdom. After the altar service let a few moments be given to testimony, endeavoring, if possible, to get any who were saved and all who were seeking to utter a few words of thanksgiving or desire.

4. Finally, such a condition on the part of the pastor will lead him to *earnest personal work with the unsaved*. Nothing can be more important in the successful prosecution of revival work than hand-to-hand contact with the unconverted; yet this is frequently the very thing we are unwilling to do. Hence, every possible effort is made to substitute something else for it; but this cannot be successfully done. Elisha tried it and failed. When he would raise the dead child to life he sent his servant with his staff with instructions to lay it upon the face of the child. It was done, but the child remained dead, and his staff remained a mere piece of wood. Elisha then went into the room where the dead child lay, shut the door upon them twain, and fell upon his knees and cried mightily to God. He then arose and lay upon the child, putting his mouth upon his mouth, and his eyes upon his eyes, and his

hands upon his hands, until the child was restored to life. The world has had enough of this staff religion, this endeavor to save men at arm's length. What it needs to-day is hand-to-hand contact with its sin and degradation. We need to go to dying men and be eyes to them in their blindness, ears to them in their deafness, mouths to them in their dumbness, light and life to them in their darkness and death. We need to go to them personally, and earnestly and lovingly persuade them to yield to Christ. The greatest results which come to an earnest pastor during a revival come in this way. Let him set apart the afternoon of each day to personal visitation—not so much among the members of his church, except in the case of back-slidden ones, but among the unsaved of his congregation, and especially among those whom he has reason to believe are in the least serious. Let him plead and pray with these until opposition is overcome and they yield their wills and hearts to God.

This is the way in which to have victory. There can be no other. There is no royal road to a revival. When we get where John Knox was when he cried, "Give me Scotland, or I die," or where Whitefield was when he exclaimed, "Give me souls, or take away my soul," then shall we see the salvation of our God. Let the pastor not wait for a whole church to get ready for a revival. It never will—*it never will*. Let him raise the standard, sound the battle-cry, and a few will rally around him. God has in every church "a remnant according to the election of grace." Then let him push the battle *and hold on until victory comes*. How much this last sentence means! Often the first weeks may seem dark and discouraging. The weather may be bad, the attendance small, the people indifferent, and the devil active and insolent. But let him hold on, pray on, sing on, believe on, trust on, and victory is just as certain as the promise of a faithful God can make it.

William Nass Brodbeck



AFTER THE REVIVAL.

THIS title is a misnomer. Had the union of the Church with Christ always remained perfect, and that devotion continued which characterized the early Christians at Jerusalem, there would never have been an "after" to a revival, for souls would have been added daily to the Church. But, since the lesser interests of this life have so absorbed the time and energy of many Christian professors as to make religion appear of secondary importance, revivals have become a necessity, and the leaders in the Church plan for an awakening at certain seasons of the year, with such helps as shall arrest attention, produce conviction, and lead to conversions. Hence, there is a time before, a time of, and a time after the revival; and of this latter period we are asked to speak.

1. There should be a careful survey of the results and a classification of the persons who have become interested in religious things. Some have been truly converted. The world expects of them strength, wisdom, and grace. They need counsel in learning to live in the light. To prepare them for the duties of the Christian life is a labor to which the Church should at once address itself.

But others have been only awakened. This condition of things calls for a very thoughtful and prayerful study of individual cases. The pastor will find that through the earnest solicitations of friends and associates some have been brought in who are still unenlightened with regard to repentance and saving faith. There is no evidence on their part of that death to sin which precedes a life of faith. They may have sincerely asserted their belief in Jesus as the Saviour of men, but it is only an intellectual assent to a fact never questioned by them; they may have given their names for membership and, like Simon, have said, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost;" yet there is no evidence that the work of regeneration has been wrought in them. If left in this condition to the ordinary means of grace such souls will either drift away into indifference or attempt to lead a religious life without any change of heart; and, if the latter, their unchanged nature will assert its power and lead them into inconsistencies which bring reproach upon the

Church. To avoid this result the most careful attention should therefore be given to those who have thus become interested, but have mistaken conviction for conversion and are still unsaved. They should not be left until they know Jesus as their deliverer from the law of sin and death. So much is involved at this point that it cannot be emphasized too strongly. It should be the first work of pastors and leaders to guide these honest seekers who have been brought to the altars of the Church into the full liberty of the Gospel. Difficult and delicate as the task may be the Church must not fail here.

During this period a prayer and conference meeting should be kept up, in which seekers as well as converts should be urged to state freely their experiences. Luke tells us (Acts iii) that after the greatest of revivals, in which thousands were converted from the traditions of the Jewish Church to faith in the Messiah, Peter and John went up to the temple daily for prayer. And this they continued to do long after the excitement of Pentecost had subsided. The presence of such enlightened souls in these after-revival meetings is of incalculable worth to young converts and will have much to do with shaping their future lives. In such meetings the leaders should emphasize the importance of the witness of the Spirit to what has been accomplished in the soul; and since so much depends upon this sure testimony great care should be observed, lest in the excitement of the revival services the statement of the leader or the wish of the heart may have been taken for the testimony of the Holy Ghost.

2. Attention should be directed to soul growth. Converts are but babes in the household of faith. They are expected to develop and to be prepared for the conflicts and responsibilities of the Christian life. Hence, as soon as the convert gives evidence of genuine conversion he must be taught that soul-culture and expansion constitute the law of his new life. If a bud fail to blossom and send forth its fragrance on the summer air we conclude that some power has hindered its development; unless the babe grow in stature and wisdom we are disappointed, for its power to grow, its capacity to understand, and its ability to do form the measure of our joy. Yet all converts do not grow alike. Some may have had the understanding

darkened, the vision blurred, the conscience silenced, and the will vitiated by long years of sin; and these form a class who are sensitive to the criticisms of those looking on, and, therefore, need constant and patient care.

But others, who have never fallen into gross sins, are ready to be led out at once into the larger experiences of the Christian life. The first thing to do with these saved souls is to awaken clear conceptions of what the Father proposes to do for them. Paul, in his prayer for the Ephesians, spoke of these divine provisions as follows: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Under such incentives the convert will come to feel that there are greater heights before him to be gained and greater joys to be secured.

3. Much care should be exercised in the selection of proper literature and other helps for the young convert. In some medical schools more attention is given to the patient's food than to his medicine. Having been saved and cleansed, converts should be instructed with reference to the selection of such soul-food as will maintain a healthy spiritual tone. Their interest should be awakened in God's word. Obeying the command of Him who is the great Head of the Church, they must "search the Scriptures." It is also essential that they become familiar with Church literature, in order that they may be intelligent members of their own denomination, and that they may also exercise that charity which "seeketh not her own" and "is not easily provoked" toward others. It would be well if a course of reading were selected by the leaders, covering the biographies, the histories, and the religious treatises of the universal Church. The church might be thrown open in the evenings and a room appropriately furnished with books and works of art. It would be well if the probationers could listen to a course of lectures on church polity and doctrine, especially on those doctrines peculiar to our denomination. The pastor should also preach on personal con-

secession and loyalty, when all the membership of the church should be urged to renew their vows. In short, the pastor should constantly be guided in the selection and presentation of his subjects by the fact that the convert is before him. He should avoid presenting the theories of philosophers and agnostics, since they have a tendency to divert the mind from the source of spiritual nourishment.

4. Christian work should also be urged. Exercise is essential to growth. It is the price of strength in the spiritual as in the natural world. The plant in the divine economy must gather and assimilate its nourishment, if it strike its roots into the flinty soil and stand firm amid the storms. It would never unfold its summer beauty and send forth its fragrance unless it had replenished its strength by seeking its own nutriment. So is many a professed Christian dwarfed by ease and self-indulgence. Earnestness and activity precede the fruits of the Spirit. God has made provision for the weak to become strong through the labor of the soul. Next to the sin of unbelief is that of spiritual indolence. The broken testimony of the working convert proclaims that genuine growth which should appear in every society of Christian men and women. The convert should be enlisted with older members of the church in such enterprise as will call forth his personal exertion. When such a condition is carefully observed converts will grow as naturally as the lily of the field.

H. W. Bolton.

ART. VII.—SONGS OF THE CHURCH.

METHODISTS have always been noted as a singing people. Theirs, indeed, has not been the solemn psalmody of the Calvinists nor the artistic chanting of the Catholics; but it is the outgushing melody of the soul, much, we fancy, like that which Paul recommended as "hymns and spiritual songs" (Eph. v, 19; Col. iii, 16), and perhaps illustrated when the prison at Philippi shook at his and Silas's voices (Acts xvi, 26). The "hymn" which our Lord sang with his disciples before issuing to Gethsemane (Matt. xxvi, 30) is generally thought to have been part of "the Lesser Hallel," which consisted of the Hallelujah Psalms (cxiii-cxviii), and was sung at the daily offering of the lambs on the altar, as well as during the Paschal meal.

The oldest songs of Zion are of course those found in the Hebrew Psalter, and they have therefore formed the basis or at least the model of all later hymns used in the Church of God; but these are so well known that we pass directly to the religious effusions of the Christian era. Undoubtedly the earliest of the latter productions now extant are the three attributed to Clement of Alexandria (head of the Christian school there at the close of the second century), because found attached to his treatise entitled the *Tutor* (Παidayγωγός). Of these we select, as the most characteristic and best known, that with the heading "Hymn of the Saviour Christ," which consists substantially of a practical series of epithets designating our Lord's character and offices, in the unrhymed cadence of the primitive Greek meter (irregularly iambic, dactylic, or spondaic dimeter to tetrameter, with the quantity tending to be overborne by the accent); and we present, besides the Greek text, a metrical version as closely following the original as the laws of modern versification allow.*

* It is to be found entire in Daniel's *Thesaurus Hymnologus*, iii, 1, 2; which follows the edition of Potter. Several translations have been published, all more or less paraphrastic. Our Hymnal gives, under No. 885, five stanzas taken from the version of Rev. H. M. Dexter, D.D., which first appeared in the *Congregationalist*, December 21, 1849, of which journal he was then editor. It bears so little resemblance to the original in form, meter, phrase, or sentiment that we are at a loss what part of the hymn it is intended to represent. We have supplied in brackets a few words to fill out the meaning or the meter.

Στομίον πάλιν ἀδαῶν,
 Πτερὸν ὀρνίθων ἀπλανῶν
 Οἶαξ νηπίων ἀτρεκέως,
 Ποιμὴν ἄρνων βασιλικῶν
 Τοὺς σοὺς ἀφελεῖς
 Παιδας ἀγειρον,
 Αἰνεῖν ἀγίως,
 Ὑμνεῖν ἀδόλως,
 Ἀκάκοις στήμασιν
 Παίδων ἡγήτορα Χριστόν.
 Βασιλεῦ ἅγιον,
 Λόγε πανδαμάτωρ
 Πατὴρ ἐνρίστου,
 Σοφίας πρύτανι,
 Στήριγμα πόνων,
 Αἰωνοχαρὲς,
 Βροτέας γενεῆς
 Σῶτερ Ἰησοῦ,
 Ποιμὴν, ἄροτῆρ,
 Οἶαξ, στομίον,
 Πτερὸν οὐράνιον
 Παναργοῦς ποιμένης
 Ἄλιεῦ μερόπων
 Τῶν σωζομένων,
 Πελάγους κακίας
 Ἰχθύς ἀγνοῦς
 Κήματος ἐχθροῦ
 Γλυκερῇ ζωῇ δελεάζων.
 Ἠγοῦ, προβάτων
 Λογικῶν ποιμὴν
 Ἀγιε, ἡγοῦ,
 Βασιλεῦ παίδων ἀνεπάφρων,
 Ἰχθια Χριστῶν
 Ὅδους οὐρανία,
 Λόγος ἀέρας,
 Αἶων ἀπλετος,
 Φῶς αἰδίων,
 Ἐλέους πηγὴ,
 Ῥεκτὴρ ἀρετῆς,
 Σεμνὴ βιοτῆ,
 Θεὸς ὑμνοῦντων,
 Χριστὲ Ἰησοῦ,
 Γάλα οὐράνιον
 Μαστῶν γλυκερῶν
 Νύμφης χαρίτων
 Σοφίας τῆς σῆς
 Ἐκθλιβόμενον,
 Οἱ νηπίαχοι
 Ἀταλοῖς στήμασιν
 Ἀτιταλλόμενοι

O bit of foals [as yet] unreined,
 O wing of birds to fly untrained,
 O helm of babes to steer [untold],
 O shepherd of a royal fold;
 Thy simple children gather thou
 To praise [thee] holly [as now];
 To hymn [thee] guilelessly [we bow]
 With harmless mouths [and kneeling low],
 The children's leader, Christ, [we show].
 O king of saints, all-taming Word
 Of highest Father, wisdom's Lord,
 Support of toils, the ages' rest,
 Of mortals Saviour, Jesus [blest];
 O shepherd, husbandman, [and king];
 O helm, O bit, O heavenly wing
 Of all-bright flock; thou mariner
 Of speech-endowed for saving [here]
 [On] seas of ill the holy fish
 Of hostile wave, with sweet life's [wish]
 Enticing. Lead, the shepherd [thou]
 Of rational flock; O holy, [now]
 Lead, King of unharmed youth,
 [In] tracks of Christ; thou heavenly truth,
 On-flowing word, age boundless, light
 Eternal, fount of pity, right
 Who doest, Jesus Christ, the God
 Of hymnists; august food,
 Celestial milk from sweetest breast
 Of bride of graces wisely pressed
 To tender mouth of infant ward
 Through [gracious] nipple of the word,
 With dewy Spirit all replete:
 [For] simple praises [let us meet],
 [And] real hymns to Christ the king;
 [As] holy wage for life-teaching,
 Together let us simply sing
 [The] mighty Child; a choir of peace,
 Wise, Christ-born, chant the God of peace.

Θηλὴς λογικῆς
 Πνεύματι δμωσέρῳ
 Ἑμπειλάμενοι,
 Αἶνον ἀφελεῖς,
 Ὑμνος ἀτρεκέως,
 Βασιλεῖ Χριστῶ,
 Μισθὸς ὁσίους
 Ζωῆς διδαχῆς,

Μέλπωμεν ὁμοῦ,
 Μέλπωμεν ἀπλῶς,
 Παῖδα κρατερῶν
 Χορὸς εἰρήνης,
 Οἱ χριστόγονοι,
 Λαὸς σώφρων,
 Φάλωμεν ὁμοῦ
 Θεὸν εἰρήνης.

One of the most noted hymnists of the early Greek Church was Andrew, of Jerusalem or of Crete (A. D. 660-732). We give the original and a metrical version of one of his shorter and most spirited hymns, entitled "At the After-Supper;" that is, the Eucharist (*ἀπόδειπνον*).

Πρόσεχε οὐρανὲ καὶ γαλήσω,
Καὶ ἀνυμνήσω Χριστόν,
Τὸν ἐκ παρθένου σαρκὶ
Ἐπιδήσαντα.

Συνέλθωμεν τῷ Χριστῷ,
Πρὸς τὸ ὄρος τῶν ἐλαιῶν
Μυστικῶς μετὰ τῶν ἀποστόλων
Συναυλισθῶμεν αὐτῷ.

Ἐννόησον ταπεινὴ μου καρδίᾳ,
Τίς ἡ τοῦ μύλωνος παραβολή,
Ἦν προεῖπε Χριστός,
Καὶ νῆψον λοιπόν.

Ἐτοίμαζε σεαυτὸν, ὦ ψυχὴ μου,
Ἐπὶ τὴν ἐξοδὸν
Ἡ παρονσία ἐγγίζει
Τοῦ δικάστου κριτοῦ.

Attend, O sky, and hear, O earth,
My praise of Christ your King;
Who came in flesh of virgin's birth,
With mortals sojourning.

Come, let us join with Christ in prayer
On Olivet's dark side;
Apostles mystically there
With him and us abide.

Observe, my lowly heart, the word
A lesson has for thee:
Two women grinding, said the Lord;
Watch thou accordingly.

Make thyself ready, O my soul,
For thy departure too;
The threatened moments nigher roll,
That bring the Judge to view.

The Latin hymns of the mediæval period exhibit that assonance which links them with the modern rhymed productions; and the acknowledged masterpiece of them is the famous *Dies Iræ*. We have made half a dozen or more versions of this hymn, so difficult to imitate in English, but forbear to add another to the innumerable ones already published.

The most elaborate of all these semi-monkish efforts is that of Saint Bernard, of Morlaix or of Cluny, usually styled "The New Jerusalem," which is of so peculiarly difficult a meter that we attempt but a few of the first stanzas as an illustration.

Hora novissima,
Tempora pessima
Sunt, vigilemus!
Ecce minaciter
Imminet Arbitr
Ille supremus:
Imminet, imminet,
Ut mala terminet,
Æqua coronet,
Recta remuneret,
Anxia liberet,
Æthera donet.

Hour while the latest this,
Time now the vilest is;
Let us be waking!
Lo! with great threatening
Imminent reckoning
Soon is God taking:
Imminent, imminent,
Evils prevenient,
Equity crowning;
Rights to remunerate,
Anxious hearts liberate,
Skies to make owning.

Auferat aspera
Duraque pondera
Mentis onustæ;
Sobria muniat,
Improba puniat,
Utraque juste.

Ille piissimus,
Ille gravissimus,
Ecce venit Rex:
Surgat homo reus,
Instat Homo Deus,
A Patre Judex.

May he remove the rough
Burdens all hard and tough,
Souls that are bowing;
Sober things fortify,
Wicked things mortify,
Justice both showing.

Once most relenting he,
Now most resenting he,
Lo! comes King rather:
When rises man malign,
Then descends Man Divine,
Judge from his Father.

Coming down the stream of time the volume of sacred song swells into an outburst especially in the hymns of Luther, which so materially advanced the cause of the Reformation in Germany; and his notable "Ein feste Burg ist unser Gott" has not been altogether displaced from the latest large hymnals. Among English hymn-writers Watts is usually conceded the most conspicuous position, although two recent scholars, eminently qualified by research and impartiality, have unequivocally accorded that rank to Charles Wesley. Be this as it may, Wesley is forever the bard of Methodism; and the revival of true religion which the two brothers effected was very largely promoted by their stirring poetical and eminently evangelical muse.

Our own standard Hymnal, in the improved form issued in 1878, is, we believe, not only one of the very best ever compiled—certainly so for our church purposes—but is in itself a record and monument of the history of hymnology, in our own denomination, at least, for the century of our existence preceding it. We need not here present any detailed analysis or even critique upon it, after the masterly review and interesting particulars furnished by Nutter; but we may be allowed to make a few comparisons, not altogether in the spirit of partisan adulation or self-complacency.

Of the three hundred and twenty-five writers whose names the table of contents exhibits as contributing to our collection, by far the greater number were never members of our own or any other affiliated communion, although naturally the four Wesleys furnished the largest quota—350 hymns (315 by Charles Wesley alone) out of 1,117 in all. But in a truly catholic spirit there also appear hymns by many Calvinistic writers (including

78 hymns by Watts, and seven by the doughty Toplady himself), many by Roman Catholics (among them two hymns by Moore, besides numerous mediæval hymns), and even some by Unitarians or others of doubtful orthodoxy. Prelatical authors (among them Bishops Burgess, Coxe, Doane, Heber, Huntington, Mant, Onderdonk, Wordsworth) have furnished several; and one at least is of a semi-Jewish origin, namely, hymn 163, by Sir Walter Scott, as put into the mouth of a Hebrewess.

The immense importance of hymns, not only to the Church of God in general, but to each denomination and even congregation in particular, as a part of divine service, is illustrated by the popular maxim, "I care little who makes a nation's laws, if I may make their ballads." So one might say that the theology of worshipers is molded quite as much by their hymns as by their sermons. This has been preeminently true of Methodism everywhere. The eminently evangelical, warmly spiritual, and thoroughly practical tone and impulse of their religious songs have imparted and sustained their zeal and animated their labors in public, social, domestic, and private devotion. Many of the effusions of Charles Wesley, Montgomery, and Newton especially are really beautiful and terse expositions of Scripture, and they are saturated with the very gist of the Gospel. Charles Wesley wrote about five thousand hymns. Those published in his collection of *Poetical Works* fill thirteen volumes, containing nearly six thousand pages. His printed hymn books number forty-six, the first being issued at Charleston, S. C., in 1737, and the next at London in 1738.

The great critic, Dr. Samuel Johnson, who wrote the *Lives of the English Poets* and himself composed some poems, is credited with the remark that religious poetry, especially hymnic, does not exhibit and probably never can attain a high degree of literary merit. Perhaps this judgment was too largely influenced by his own experience, or else it was exclusively based upon the lyrics, such as Addison's paraphrase of Psalm xix, "The spacious firmament on high," also of Psalm xxiii, "The Lord my pasture shall prepare," together with the original hymn beginning, "When all thy mercies, O my God;" all of which, although correct in sentiment, beautiful in phraseology, and almost faultless in versification, are destitute of spiritual force and fervor. Certain it is that, from the days of

Luther to the present, religious movements have been largely indebted for their extent and power to the songs which they have originated. Had Johnson lived to the days of the great revival under the Wesleys he would have changed his opinion on this subject; and the present age, which witnesses the powerful effect of sacred song under Sankey and in the Salvation Army, must admit that, however defective much that is sung may be in point of accuracy of language, refinement of taste, and soundness of theology, it nevertheless has intrinsic merits beyond the jingle of rhyme or the rhapsody of style. John Wesley's statement in the preface to his first hymn book, composed almost exclusively of his brother's verses and his own translations, that there was "no botch work" in it, is not absolutely correct; for it contains many violations of prosody, especially false accentuations. For example, the very first line of the opening hymn (No. 1 in all our recent hymnals) begins with a wrong foot, "O fôr a thousand tongues, to sing," and the third stanza, where the real poetry commences, must be incorrectly scanned and sung, "Jesús, the name that charms our fears." There are also some extravagancies in doctrine, such as in our present hymn 1030, where the original reading,

O would he more of heaven bestow,
And *let* the vessels break,
And *let* our ransomed spirits go
To grasp the God we seek,

was justly changed in the revision of 1849, thus:

O would he more of heaven bestow!
And *when* the vessels break,
Let our triumphant spirits go
To grasp the God we seek;

but has unfortunately been restored in the later revision.* Nevertheless Wesley's book as a whole was then and still is a vast improvement on the old psalmodes, such as those of Sternhold and Hopkins, and even of Tate and Brady, and exhibits no more frequent nor greater instances of "poetic license" than the versification of Watts and others. Indeed, it contains much less

* It is to be hoped that when a fresh revision of our present Hymnal is undertaken, which ought not to be deferred until the expiration of the copyright compels a renewal of so valuable a monopoly, these and similar blemishes in its versification will be remedied, as they easily may be by a slight change in the

violent ones than the average productions of modern hymnists, to say nothing of verse which, under the name of sacred poetry, is written by persons who seem not to know the difference between an iambus and a trochee; for example, the popular lines of Mrs. Adams,

Nearér, my God, to thee!
Nearér to thee,

which moreover is a purely Unitarian hymn, however pretty its figures and well-turned its allusions, and is wholly destitute of Christian experience. The hymns of Charles Wesley, on the contrary, are full of Christ, and rich in religious depth and spiritual knowledge beyond all those of contemporary writers, not excepting Cowper and Doddridge. Indeed, the almost sole objection which has been adduced against them, namely, their personal character, which has unjustly been attributed to sectarian bias and polemical dogmatism, is one of their principal excellencies; for they are not only a vivid portrayal of the real workings of the heart under divine conviction and grace, and thus a genuine exposition of a sound evangelical theology, but they are often highly felicitous in interweaving, interpreting, and illuminating scriptural truth. Methodists have been taught by their hymn book in the deep things of God and his word not less than by the preaching, eminently practical and revivalistic and edifying as this has proverbially been. The only other hymns that largely partake of this lucid scriptural

phraseology, especially the very frequent occurrence of the name *Jesus* as the first foot of an iambic line. For example, in that beautiful hymn, 604, beginning,

"Jesús, and shall it ever be,"

which must be sung with the false accent, as we have marked, however accurately it may be read in violation of the meter, the prosody and the grammar would both be greatly improved by simply saying,

"O Jésus, shall it ever be?
A mortal man ashamed of thee!"

The same thing might with great advantage be done in the third stanza of hymn 1, just noticed, by reading,

"O Jésus, name that charms our fears,"

instead of

"Jesús, the name that charms our fears."

We lay so great stress upon these metrical inaccuracies because lyrical poetry, being designed for and used with music, exhibits every defect of this kind in a much more glaring manner than any other species of verse, and therefore "poetical license" is here less tolerable.

character and earnest experimental tone are those of the other great Arminian poet, James Montgomery, a Moravian, who naturally is in tune with the lofty muse of Methodism. Amid the immense number of Wesley's poems of course some are comparatively feeble, but it is wonderful how generally his flight was sustained. Other hymnists have produced but one or two odes that have attained celebrity, such as Toplady's "Rock of Ages," Heber's "From Greenland's Icy Mountains"—the missionary hymn of all time—and Muhlenberg's "I Would Not Live Alway;" while most or all their other hymns have sunk out of sight through their mediocrity. But Charles Wesley, like his great compeer, Isaac Watts, has achieved not only denominational, but cosmopolitan immortality. As to the relative merits of these two rivals for the laureateship of sacred poesy, we adduce the opinion of experts who cannot be accused of partisanship:

It is difficult to handle a subject of such magnitude and one which has been so little studied and appreciated. "The glorious reproach of Methodism" is scarcely yet extinct; the name of Wesley still arouses many old-time prejudices: Calvinists have not quite lost their suspicion of the Arminian teacher, nor Churchmen forgotten to look coldly upon the great schismatic. Can any good thing come out of Nazareth? Charles Wesley was the "bard of Methodism;" and most people, without knowing very thoroughly what Methodism is, judge it to be something quite different from other forms of Christianity, and, therefore, conclude that its poet can hardly be the poet of the Church at large. Mr. Creamer, in his *Methodist Hymnology*, hazards the opinion that the man is not born who should fully appreciate the genius of the Methodist poet. Certainly the day will come when the grateful praise of his own people shall be echoed by the thanks of the whole Christian world; when posterity shall remedy the tardy justice of time, and Charles Wesley be acknowledged as a name great among British poets and *facile princeps* of modern sacred song. It is because the Methodist poet is *not known* that he is not appreciated. The more extensively and closely his writings are examined the more will be found in them worthy to be admired and used. Other hymn-writers have had some measure of justice done them. Of Dr. Watts, especially, the name and writings are household words; his psalms and hymns may be found at every bookstall, and very copious extracts from them in every hymn book. But only a few venturesome persons have explored the vast mine of Wesleyan poetry, and its treasures are as yet unclaimed and unused by the Church at large. Dr. Watts has been commonly considered the most voluminous and powerful of hymnists. Many of our readers will be surprised to hear that

the published Wesleyan hymns are five times as numerous as his, and that of this immense mass the literary standard is far higher than that of the lesser bulk of the more celebrated writer. Set aside one hundred hymns of Watts's and five hundred of Wesley's best hymns, and there will be no comparison between the remainder in style and poetic merit. Dr. Watts was a poet at certain times and under special inspiration; Charles Wesley was a poet by nature and habit, and almost always wrote as such. Of course his effusions are not all equal among themselves; but he established and observed, through all his multiplicity of verses, a standard which no other hymn-writer up to his time was able to approach, and which none has since surpassed.

The above remarks have an air of special pleading. It may relieve our readers to know that the writer of them is not a Methodist, and simply wishes to see justice rendered. He has had inclination and opportunity to study the Wesleyan poetry as few persons have done, and the conclusions resulting from that study are here expressed.*

The Rev. James King, A.M., an English critic, in a recent work entitled *Anglican Hymnology*, carefully compares three hundred and twenty-five standard (that is, most frequently occurring) hymns in the principal hymnals of Great Britain, both ancient and modern; and, in his summarized table of one hundred and seventeen principal authors of them, the following result of classification appears (page 306) of the first seven names:

AUTHORS' NAMES.	First Rank.	Second Rank.	Third Rank.	Total.
C. Wesley.....	10	8	4	22
Watts.....	8	7	6	21
Neale.....	7	4	6	17
Montgomery.....	4	8	4	16
Heber.....	7	2	3	12
Tate and Brady.....	3	4	4	11
Doddridge.....	4	0	5	9

As our long-time friend, Dr. Erastus Wentworth, that versatile genius, once piquantly put it: "While Watts is dolefully crying,

' Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore,'

* Rev. Fred. M. Bird, D.D., in *Bibliotheca Sacra*, 1864, p. 129. Dr. Bird, when he wrote the above, was pastor of a Presbyterian congregation in Philadelphia. He subsequently became an Episcopalian and professor in Lehigh University, Pa. He was everywhere acknowledged, in this country, if not in the world, to be the highest authority on modern hymnology in general, at least in the English language.

Wesley comes tripping behind him, mounts to the summit, and cheerfully sings:

'The promised land, from Pisgah's top,
I now exult to see:
My hope is full, O glorious hope!
Of immortality.'

Incidentally we may call attention to a fact not generally known, that a convenient *Concordance* to our latest Hymnal, by William Codville, was published in 1880, and may be had at a moderate expense.

A notable feature and a grand improvement in the latest form of our own Hymnal is the marriage of the musical notes with the hymns themselves on the same or adjoining pages. Similar singing books, issued by Bradbury, Sankey, Tourjée, McCabe, and others, had delightfully revolutionized public opinion as to the utility of this combination. In a general church hymn book for the congregation at large, the task of bringing the words and the tunes for all the hymns on or near the same page was greatly increased; but it has been most happily effected in our own "Hymnal with Tunes." We are glad to see that the example has been followed by the other leading denominations, including even the stately Protestant Episcopal, although in most of these communions private enterprise had to supply the absence of concerted authority, so that there is not as great a degree of uniformity in the books employed as with us. Still later the "Epworth Hymnal," extended even to a second series, has supplied a similar want for our week-evening and occasional services; and Sunday school song books are now almost as profusely abundant as choir singing books. The age of church melody is thus fairly inaugurated, both for old and young; and when the effect of this training upon the taste, the science, and the piety of the Churches has become fully developed we may expect a more complete realization of the ideal songs of the Church universal, preparatory to the grand symphony of the heavenly world, when the song of Moses and the Lamb shall swell its jubilant strains in everlasting joy!

James Strong.

ART. VIII.—“THE DESIRE OF ALL NATIONS.”

THERE are three ways of explaining Haggai ii, 7, and they are represented in the following versions :

1. The common English Version, following the Vulgate, reads : “ I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory.”

2. The Revised Version, following the Septuagint, reads : “ I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory.”

3. A third way of rendering is : “ I will shake all the nations, and they shall come to the delight of all the nations, and I will fill this house with glory.”

The two principal objections to the first translation are (1) that it can give no sufficient reason for construing the singular noun with the plural verb, and (2) that the context does not favor the introduction of the idea of a personal Messiah, to which this interpretation stands committed. The design of the entire prophecy is to encourage the returned exiles to rebuild the temple. Those of them who saw the house in its former glory felt that the new temple was as nothing in comparison ; but they are here assured that in a little time God will again shake heaven and earth and sea, as at the exodus from Egypt, and the latter glory of his temple shall be greater than the former. But the idea of the coming of a person desired by all nations, however glorious in itself such a thought may be, does not appear in the words employed nor in the context in which this verse is set.

Against the second translation, as against the first, lies the objection that it violates good grammar. There is no other instance of the use of *הַמְּדָה* in such a collective sense, and if the writer desired to express the plural or collective idea of *desirable things* why did he not employ the word *הַמְּדוֹת*, which plural form, used in just this sense, we find in Ezra viii, 27, and Dan. xi, 38, 43 ?

But this second translation has in its favor the fact that it accords with the immediate context and with other scriptures which represent the nations as bringing their treasures and desirable things to the house of God. It is much to be pre-

ferred to the old personal Messianic interpretation, and is the one adopted by most recent expositors.

We prefer, however, the third view given above, and for the following reasons: 1. It is the most simple and natural translation, and avoids any violation of grammar. 2. It suits the context as well as that which takes *הַמְּדָה* in a collective sense, and so saves us the necessity of assuming such a sense for the word here when no other clear instance of such usage occurs. 3. It more accurately accords with the parallel scriptures than any other view.

The word *הַמְּדָה* means an object of beauty and delight. Aside from this passage it occurs fifteen times, in twelve of which it is used as an adjective-genitive to qualify another word, as "houses of delight" (Ezek. xxvi, 12), "vessels of beauty" (Jer. xxv, 34), "land of delight" (Zech. vii, 14). In 2 Chron. xxi, 20, Jehoram is said to have departed—that is, died—without *הַמְּדָה*, *desire*, meaning that no one had desire for him to live or delight in his life. In 1 Sam. ix, 20, Samuel says of Saul: "To whom is all the *הַמְּדָה* (*desire*, or *delight*) of Israel? Is it not to thee?" In Dan. xi, 37, the vile king is said to have no regard for the gods of his fathers, nor the "*desire* of women." In all these passages Hengstenberg* argues that the meaning of *הַמְּדָה* is best expressed by *beauty*.

In this general sense, considered as *an object of beauty and delight*, we understand it here in Haggai to refer to the temple of Jehovah in its future glory. This is the main subject of this immediate prophecy (verses 1-9), and it is a Messianic prophecy of the same character as that of Micah iv, 1-5, in which the idea of a personal Messiah is not introduced, but, rather, his glorious kingdom is foretold as a glorification of Jerusalem and its temple. The temple-mountain is to be exalted and all nations flow unto it. The temple, like the Mosaic tabernacle, was a prophetic symbol of the kingdom of God, and we find the completed picture in the closing chapters of the New Testament Apocalypse, where "the Lord God Almighty and the Lamb are the temple" of the New Jerusalem (Rev. xxi, 22). There it is written that "the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

* *Christology*, vol. iii, pp. 250, 251.

What sort of "glory" did the Spirit which was in Haggai contemplate when he said, "I will fill this house with glory?" Those who follow the Septuagint and the Anglo-American Revision are mainly influenced by what immediately follows in verses 8 and 9: "Mine is the silver, and mine is the gold, saith Jehovah of hosts. Greater shall be the latter glory of this house than the former, saith Jehovah of hosts; and in this place will I give peace." This mention of the silver and gold, it is said, requires us to think not so much of the coming of the nations as of their precious and desirable things, such as would bring glory to Jerusalem and the temple. But this is precisely the question to be determined. Which was uppermost in the mind of the prophet, the nations or their treasures?

We will not reach a satisfactory solution of this question so long as we assume that one of these ideas excludes the other. Can we suppose the coming of the costliest gifts of the Gentiles, while they themselves remained far away? Or can we think of the coming of the Gentiles without their precious things? The most obvious thought is that, so far as the latter glory of the house was to be enhanced by things like these, it would be seen in *the coming of the nations with their treasures*, and not in the coming or sending of the treasures only.

So long, therefore, as both ideas demand recognition in the exposition we turn to parallel scriptures, to observe how these two conceptions are combined and which one seems to have the greater prominence. Zechariah, a contemporary of Haggai, prophesying a few months later, speaks also of the future building of Jehovah's house, and says of the Gentiles: "They that are afar off shall come and build in the temple of Jehovah" (vi, 15). These post-exilian writers were familiar with "the former prophets" (Zech. i, 4), and we may well appeal to them for light on the meaning of such language touching the future of Jerusalem and its temple.

Notice, first, the language of Micah (iv, 1, 2) in the passage already referred to: "It shall come to pass in the end of the days that the mountain of Jehovah's house shall be established in the top of the mountains, . . . and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in

his paths: for out of Zion shall go forth law, and the word of Jehovah from Jerusalem." The same appears also in Isa. ii, 2, 3. The passage which is most closely parallel in its main thought, and so elaborated as to give the fullest idea of both the coming of nations and the bringing of gifts, is the sixtieth chapter of Isaiah. The future glory of Zion is there foretold as a newly risen "glory of Jehovah." "Nations shall walk to thy light, and kings to the brightness of thy rising." Exiles are gathered home again, and then it is said (verse 5): "The abundance of the sea shall be turned unto thee, and the wealth of the nations shall come unto thee." Then multitudes of camels from Midian and Sheba and flocks of Kedar shall come up and help to "beautify the beautiful house" of Jehovah (verse 7). Further on it is said that the gates will be open night and day continually, that men may bring therein the wealth of the nations, "and their kings led along" (verse 11). "The glory of Lebanon shall come," and other precious kinds of wood, "to beautify the place of my sanctuary, and the place of my feet I will make glorious" (verse 13).

Here it is unquestionable that the precious things of the nations are made very prominent as helping to beautify and glorify the place of Jehovah's sanctuary; and, so far as this chapter of Isaiah helps to the interpretation of Haggai, it cannot be denied that the coming of "the choice things of the nations" to beautify and add to the glory of Jehovah's house was altogether relevant and had been made familiar by the older prophet. But here, again, it must not be overlooked that the same scripture opens that picture of beauty by saying of Zion, "Thy light has come, and the glory of Jehovah has risen over thee, . . . and the nations shall walk to thy light, and kings to the brightness of thy rising." All the descriptions that follow are associate ideas of this ruling thought, and the climax is reached when it is said at last, "Jehovah shall be unto thee for an eternal light, and thy God for thy glory" (verse 19). It is this light and glory of Jehovah which attract the nations thither, and they come bringing their gifts with them. This thought is intensified by the passage in Isa. lxxv, 17, 18: "Behold, I create new heavens and a new earth. . . . Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people gladness." This very

passage seems to have influenced Haggai when he wrote, "I am about to shake the heavens, and the earth, and the sea, and the dry land; and I will shake all the nations, and they shall come to the delight of all the nations." In Haggai the *delight* (הִמְדָּה) of the nations is the same as that which Isaiah calls a *joy* and a *gladness* (נִיֵּלָה and מְשׁוֹשׁ). It is the place where, according to verse 9, Jehovah "will give peace." It is the glorified Zion, of which Jehovah is himself the temple, and in whose light the nations walk.

We should not fail to notice, further, that this passage of Haggai is quoted in the Epistle to the Hebrews (xii 26), and there explained as the shaking and removal of things which give place to "a kingdom that cannot be shaken." That kingdom is seen in the immediate context to be "Mount Zion, the city of the living God, the heavenly Jerusalem," to which all true followers of "Jesus, the mediator of the new covenant," are supposed to have come (verses 22-24). How all this accords with Isaiah's conception of the "ransomed of Jehovah," who "shall return and come to Zion with singing, and with eternal joy upon their heads" (Isa. xxxv, 10), is obvious. This glorious and beautiful Zion, then, would seem to be the הִמְדָּה, *object of delight and desire*, in Hag. ii, 7, to which the nations come and bring their gifts. The silver and the gold belong to Jehovah, and the coming of all nations to the place of his sanctuary was assurance that nothing of this kind would be wanting in that day. The context sufficiently implies that the coming of the nations involved the bringing of their gifts. But it is not, in fact, the bringing of silver and gold which constitutes the glory of Jehovah's house, but rather the conversion of the nations which walk by the light of it.

We conclude that הִמְדָּה is best construed as an accusative of place after verbs of motion, precisely as *Zion* is after the same verb in Isa. xxxv, 10. This interpretation has been shown to fit the context as well as any other, and to present more clearly the import of parallel scriptures. And this explanation is the only one in complete harmony with the syntax of the language.

Milton S. Terry

EDITORIAL NOTES AND DISCUSSIONS.

♦♦♦
OPINION.

THE Christian Church bears an exceptional place among all human institutions. By its divine origin, its high standards for admission, its basis for continuance in membership, its world-wide purpose of evangelization, and its sublime plans for the glorification of the race, it is differentiated from all other organizations of the earth. The sphere and functions of the Church cannot, as a consequence, be too sacredly guarded. Forgetfulness thereof or willful indifference to the supreme purpose of Christian association has led in the past to the pernicious union of Church and State, from which alliance only evil has come to the civil interests and spiritual leanness to the body of Christ. The Church should not, cannot forego the enunciation of great principles whose application belongs to the sphere of government; but to mount the throne and to wield the rod of temporal authority is a violation of God's purposes for his organization which can only bring disaster. Similarly, the Church does not exist for the primary object of scientific discovery, of aesthetic development, or even of advance in secular education. As worthy as these objects are, they are subordinate to the main reason for the erection of the Church in the world. While the Christian organization is to a proper degree the patron of all the arts and sciences and gives to them all her paternal oversight, yet the lesser purposes to which we have alluded may be largely subserved by the many scientific societies and educational institutions with which the world is filled. The Church exists for a sublimer purpose. The maintenance of holiness in the hearts of believers and the spread of holiness throughout all the kingdoms of the earth are the object of her creation. Definite is the showing of the apostle that Christ died for the Church that he might "present it to himself a glorious Church, not having spot, or wrinkle, or any such thing." It has, therefore, well been said that the Church is not herself Christianity. She rather presupposes it; she is the concrete embodiment of the principles of the Gospel; and, by the Protestant view, she is an empty and worthless organization unless the Lord dwell within his temple. "The Christian Church," pertinently says Gieseler, "is a religious-moral society, connected together by a common faith in Christ, and which seeks to represent in its united life the kingdom of God announced by Christ." The advance of righteousness is, therefore, the one work of the Christian Church in the world. She does not pose as the director of all mundane affairs and the regulator of every form of secular advance; thus to vaunt herself would be to become the subject of just rebuke. But as a teacher of righteousness there is none other so influential—there is none that in the comparison merits the name of a teacher of holy things. Her sphere is undis-

puted. In the utterance of her message she has a claim upon the ear of all men; in the promulgation of her doctrine she has the right to knock at the heart door of every member of the human family and demand his surrender to the divine claims. In proportion as she performs this work does she meet the approval of the spiritual forces that bend over this wicked world. By this standard of success alone are the Greek, Roman, and Protestant Churches, with their many ramifications, to be estimated.

The phrase "applied Christianity" is a term whose rhythm and relative newness are destined to give it currency in religious circles. Like other new expressions, which are coined to indicate the measure of Christian duty in relation to one's fellows, its very unusualness would for the moment seem to embody a radical remedy for human inequalities and ills. The phrase, however, is far more modern than the spirit of self-sacrifice and service for others which it signifies. When in the history of vital Christianity has it been aught else than an "applied" Christianity? Early in the New Testament days began that practical regard for the needs of men and that endeavor to rectify existing injustice and inhumanities which is the glory of the Gospel system. After the multiplication of the disciples, following the day of Pentecost, the Grecian widows were found to be neglected in the daily distribution of food; whereupon seven men, among whom was the holy Stephen, were chosen and ordained to remedy this neglect. What else was such service than "applied" Christianity? The larger fact of duty toward suffering humanity in general was also soon inculcated. The immortal epitaph of the Book of Acts to the memory of Dorcas is that she was "full of good works and almsdeeds which she did." Her finished needlework was shown to Peter when he came to her bereaved home. What else was the philanthropy of Dorcas—giving name, as she has done, to so many modern organizations for the relief of the poor—than Christianity "applied?" So the all-important lesson of the brotherhood of believers was early set forth. Onesimus had been a slave; yet Paul terms him "a faithful and beloved brother," and sends, as one of the bearers of the letter to the Colossian Church, the man who had worn the chains of servitude. What else was such an early illustration of the great law of brotherhood than the application of Christianity to human relations? The case has not been different in later centuries. The benevolent service which has been the noblest for eighteen hundred years, and which has made melody in human hearts amid the discord of men's jarring passions, has had a Gospel origin. True Christianity has never ceased to apply the balm of the Gospel to the aching wounds of the world. Even in the obscure ages of Christian faith, could the veil be lifted, we might discover such an operation of true Christian philanthropy and such a widespread enjoyment of its benefits as we hardly dare to dream. It is not true, therefore, that Christianity has but lately begun to be "applied" to the solution of the complex social problems that are upon the age for settlement. If the term be used in any disposition of covert reflection upon the good intention or the successful performance of

previous Christianity we must challenge its use. But if it be employed in a spirit of compliment to the past and in the disposition to emulate the former good deeds of the Church, it is the new and happy expression of a profound truth. Certain it is that Christianity must be "applied." Time has shown no other efficacious medicine for human ills. The Gospel is the greatest need of the ages and of the world.

MAN is a creature of vast responsibility under the moral law. The Scriptures so explicitly and repeatedly state the fact of human stewardship that to deny the relation is to challenge the truthfulness of the inspired book. No man in mortal history has ever lived to himself alone. "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Clothed with rare solemnity, therefore, is every human action, and fraught with unspeakable consequences is the judgment-test through which mankind must pass. But what is the measure of individual responsibility under the moral law? The inquiry leads at once into one of the most fascinating departments of discussion, yet into a field which must be trodden prayerfully and with reverence. And, first, the fact of environment, it would seem, should be a condition of judgment. Circumstances in part make the individual. To be born in the tenement-house districts of one of our great cities, where the very air is noxious, and where all the surroundings are those of squalor, depression, and wickedness, is to enter into life so hampered at the outset that only a herculean soul can struggle out from the slavery of such associations. If a few, through an innate desire for better things and the supporting grace of God, have found enfranchisement, the great majority have consented to their surroundings with passive, careless, hopeless acquiescence, and have yielded themselves as the instruments of evil. Or, to come into the world amid the wholesome surroundings of a Christian home—with the beauties of nature and art to minister to the æsthetic tastes, and the elevating influences of right example in full operation—is to receive hostages from fortune. For those so born the battle with unrighteousness is half won. The drift is toward the right. Only by a quarrel with his better instincts, and a violent separation of himself from the friends of the good, may such a man turn to the evil. We would not declare that the plea of poor environment will be reckoned as an absolute excuse in the time of "the great assize;" yet, on grounds of equity, it will perhaps be a reason for the partial apology of human error. Nor will the fact of good environment redound to personal credit unless there has been a diligent use of the great privileges given, and large accomplishments as the result of the consecration of one's talent to God's use. But another truth which enters into human living is that of heredity. No law is more potent. Science has long since shown the transmission not only of intellectual traits, but also of moral qualities. Our predecessors live again, as it were, in us. The sudden passion that lights the cheek, the disposition to theft, the insatiate love for intoxicants that curses the wanderer to-day, lay like a blight upon some ancestor. Such inheritance of evil qualities, leaping

over intervening generations and showing forth in the life of some remote descendant, is not a trivial consideration. Though ancestral traits may not be a sufficient excuse for sins of free and conscious commission, yet they must be an influential factor in the summing up of moral performance. If, then, environment and heredity, to say nothing of other influences, be in the divine judgment just grounds for extenuation, how weighty a responsibility devolves on those who are well born! For such each action, each word, each intent must be weighed in the impartial balances of the divine estimate. And happy he who passes through the solemn test, that he may inherit the eternal riches.

With the recent rescue of several early Christian manuscripts from the dust of the centuries the whole Church is intimately concerned. Three of these ancient writings have been brought to the notice of current scholarship through the critical care of Professor Harnach, of Berlin, and are known as (1) "The Revelation of St. Peter;" (2) "The Gospel of St. Peter;" and (3) Fragments of the "Book of St. Enoch." Another of these important manuscripts, from the public library of Laon and bearing the date of the thirteenth century, contains the Latin text of St. Paul's correspondence with the Corinthians, called also the Third Epistle of Paul to the Corinthians. To the painstaking of Dr. Bradke, of Bonn, the publication of this epistle with critical notes in the *Theologische Literaturzeitung* is to be credited. In no instance are the contents of these time-marked manuscripts of trifling value. The fact that the "Gospel of St. Peter" is an heretical book and represents the theories of the Docetæ brings us into closer relations with this ancient sect and verifies their denial of Christ's human body and consequent physical sufferings. If they were before, they are no longer a vague, half-tangible group of early disciples, but, as eager interpreters of the mysteries of the hypostatic union, stand forth in their startling personality. As a document of the eighth century, though fragmentary and heretical, the manuscript further shows the use of the four accepted gospels at the earliest periods. Negative criticism thus receives another death wound; the writings of the evangelists have cheered the souls and buoyed the faith of practically the whole Church since the first disciples who "saw the Lord" went heavenward. Nor can progressive scholarship have aught but cordial welcome for the newly found correspondence of Paul with the Corinthians. It is not clear at this writing that the text of this new document varies from the Latin copy already extant, which was previously discovered by Berger at Milan. Yet, granting their coincidence, if there is contained in them any suggestion which prompts a new study of the personality of the greatest of the apostles, or a new inquiry into the events of those formative times, the purpose of the Latin texts will have been accomplished. All resurrected manuscripts must have their mission. Even if spurious, they are not valueless; if authentic, they are indestructible links connecting the present Church with that nascent organization over whose origin the great apostles and the greater Christ presided.

DAYBREAK has come in India! The third Decennial Conference of her missionary workers, which opened on December 29 in Bombay, has proved one of the most inspiring conventions in the recent history of Christendom. Like men who lay aside the sword for a moment's respite while the battle still wages, did these missionary laborers of different denominational ranks gather in the great council of war. Their godly judgment as to the future management of the work, based upon long years of experience, their spirit of rejoicing as they witness the ingathering of the glorious harvest, and their disposition of true fraternity in the further prosecution of the common cause are surface facts in the story of the Decennial Conference. But a deeper truth engrosses our present notice—the marvelous opportunity which opens for Christianity in India. The Gospel, let it be said, does not advance by methods altogether unusual. Like other systems of philosophy or religion, its progress turns on a twofold condition, the zeal of propagandists and, no less, the receptivity of the nation to which the truth is brought. Forbidden to carry the sword for forcible conquest, and preaching, moreover, a faith whose foundation assumption is the free assent of the human heart to its demands, Christianity must have an open field for its largest successes. While it has never feared the dungeon, the rack, or the fires of martyrdom, it is, nevertheless, susceptible to outward conditions, like purely human systems. But what larger opportunity could the Gospel ask in India? Never before has such a sight been seen since the majestic events of Pentecost. The day of hostility to the new faith which came to India over the Western seas has forever gone by; the time of mere indifference has passed; and the call for the Gospel has become an importunate cry—the cry of millions who have proved the emptiness of all heathen worship. Without forgetting the Macedonian calls which come with new force from Japan and China—yea, from all mission fields of the earth—the present stir in India is a spectacle for the angels! But the very confession of submission on the part of the worn-out systems of Buddhism, Mohammedanism, Brahmanism, in India, puts a new burden on the one true faith. Its opportunity is its emergency. Never since the apostles mapped out their early campaigns and called for Christian helpers has the demand for volunteers been more imperative. The need of Augustine for assistants on his missionary journey to England, the need of Wesley for evangelists in the days of his holy reform, was not greater. Workers for the English-speaking classes, translators of Christian literature into the tongues of India, medical and general missionaries, can find more work in that tropic country than they may do. Western Christianity cannot deal with India in any paltry and temporizing way. This great country of the Orient demands great care, great sacrifices, great gifts. Not yet can autonomy be given to her native Church. The care of her two hundred and eighty-four millions of needy and inquiring souls is the measure of our Christian responsibility.

CURRENT DISCUSSIONS.

AN EDITORIAL ANNOUNCEMENT.

As is already known to the readers of the *Methodist Review*, a vacancy has existed in its chief editorship since June 18, 1892, when Dr. J. W. Mendenhall, but recently reelected by the General Conference to the management of the periodical, passed to his reward. It is our pleasure now to announce the filling of this editorial vacancy by the Book Committee, at its annual session in Chicago. On February 8, 1893, at the meeting of this supervisory body, the Rev. William V. Kelley, D.D., of the New York East Conference, was chosen editor of the *Review*. It is but justice to the new official and his plans for the periodical, as well as in harmony with his desires, to state that his sense of obligation to the First Church, New Haven, Conn., which he is now serving as pastor, leads him to continue his relations to that church until the annual session of the New York East Conference, in April. The maintenance of this pastoral relation on the part of Dr. Kelley will preclude the performance of any editorial work by him until the preparation of the May number of the *Review*.

ASSISTANT EDITOR.

DOGMA AND LIFE; OR, THE RELATION OF BELIEF TO
CONDUCT.

About fifteen years ago a group of working pastors was asked by a professor in theology what books of sermons they found most helpful, and the answer finally agreed upon was Bushnell's and Robertson's. If a similar group of pastors were asked to-day to name the two leading preachers of Protestant Christianity—the preachers attracting the most attention and standing as the best representatives of the all-conquering Gospel of Jesus Christ—it is probable that the vote of a majority would select the versatile, broad-hearted, and fearless Archdeacon Farrar, of London, and the great Phillips Brooks, of Boston, the shadow of whose untimely death, as these pages are written, lies deep upon the world. But the names of both these eminent ministers are associated in the public mind with broad views on theology. They are known as apostles of the spirituality of Christianity, rather than of its dogmatic faith, and if we estimated them merely by the utterances in the periodical press, without a study of their lives and writings, we would almost conclude that they had small distinctive beliefs concerning God and his relation to men. But nothing could be farther from the truth than such a conclusion. On the contrary, they are known as men of intense convictions concerning Christian dogma. To them God is the starting-point of all rational thinking, and Jesus Christ is its end; and apart from Jesus Christ they have no hope for individual or associated humanity. Their attitude is accurately expressed in the following quotation from Phillips Brooks: "Before the

young Christian lie the doctrines of his faith—God's being, God's care, Christ's incarnation, Christ's atonement, immortality. The mature Christian holds these truths no longer crudely, as things to be believed merely; he has taken them home into his nature; he has transmuted them into forms of life."

This leads us up to a question that is in the air to-day, the question of the relation of dogma to life, the dependence of conduct and character upon beliefs of the understanding. An effort is making in our time to divorce religion from the understanding and to make it purely a matter of feeling. Religion, we are told, is a feeling, a sentiment; and when we go further and wed it to distinct concepts and beliefs of the mind we go astray. In his *Rationalism* Mr. Lecky says, "Christianity was in the beginning strictly a religion; that is to say, it consisted of modes of emotion, and not of intellectual propositions." Matthew Arnold tells us that "religion is morality touched with emotion." The master in this insidious crusade against the dogmatic element in Christianity is the great writer whom we have just quoted, Matthew Arnold. He has a high appreciation of Christianity as an agency of culture, and tells us that it is the greatest and happiest stroke ever yet made for human perfection, and that "at the present moment two things about the Christian religion must surely be clear to anybody with eyes in his head. One is that men cannot do without it; the other, that they cannot do with it as it is." The change which he urges, and which he has advocated in two volumes of remarkable power, is to strip Christianity of its "preternaturalism." Mr. Arnold was an agnostic. His philosophy was a product of the material and moral evolutionists, with a strong flavoring of pantheism. God is the "eternal not-ourselves which makes for righteousness." He rejected the personality of God because it cannot, as he said, be "verified." "The assumption with which all the Churches and sects set out, that there is a great personal first cause, the moral and intelligent governor of the universe, and that from him the Bible derives its authority, can never be verified." He is very severe upon all who take the Bible "literally," and thereby reach a faith in God, in miracles, in the supernatural. The Bible is literature, it is poetry, eloquence, religious idealism; and all who take it as setting forth objective truth are "wanting in intellectual seriousness." The impudence of that last touch approaches the sublime. And must we not return upon himself the charge of intellectual insincerity in his use of the term "verify," in the above quotation about God? He uses it as would a mathematician or scientist in the sense of *demonstration*, knowing well that no theist ever claimed that the being of a personal God is capable of this style of proof. But strip the term "verify" of that peculiar sense, and how weak his words become! One would like to ask him whether the uniformity of nature's laws can be verified; whether a universal ether as the physical basis of light can be verified; or whether he can convince by any process of verification a person of corrupt heart that "sweetness and light," his own ideal of character, are the bounden duty of every man.

Very few of the rational beliefs and convictions of men are matters of demonstration. That whole realm which passes before the mind when we quote the phrase, "the true, the beautiful, and the good," is quite beyond the instruments of the scientist; but it is none the less a part, and a very important part, of the life of mankind. Is it not enough that the denial of an intelligent Creator and of personal immortality puts us, as John Fiske has shown, "to permanent intellectual confusion?" When that wonderful old Greek, Heraclitus, said that "religion was a disease, though a noble disease," his thoughts were on the paganism about him; he himself, like the supreme spirits of all ages, believed in a spiritual God who made the universe. And that other Greek, Plato, perhaps the greatest of all thinking men, has expressed beyond any writer besides in the department of religion or of philosophy those desires and hopes of mankind which clamor for satisfaction in distinct religious beliefs. "There has been," says Mulford, in *The Republic of God*, "in no religion so full an expression of the hopes and desires of men which prefigure the revelation of God as in Plato."

THE MASTER WORD OF THE BIBLE.

There is one chord that stretches across every page of the Bible, both in the Old and in the New Testament, and that chord is righteousness. Its note is distinct and loud: "He that doeth righteousness is righteous." No incantation or priestly charm may be made a substitute for it. "Keep ye judgment, and do righteousness." "Cease to do evil: learn to do well." Faith is not more a corner stone in the New Testament than righteousness. "The foundation of God standeth sure, having this seal. . . . Let every one that nameth the name of Christ depart from iniquity." But this fact is not so notable as another, namely, that the Bible indissolubly weds righteousness to religion, and is such a revelation of God as kindles a keen sense of sin in the hearts of sinful men and secures practical goodness. The ethical teachings of the Bible are not peculiar to it, and it may even be said that they are not superior to the ethical conceptions of many philosophers and religious teachers; but the method of transmuting ethical ideas to conduct and life—which Jeremy Taylor called in his quaint phrase "the excellent plot of the Gospel"—is peculiar to the Bible, and an experience running through nineteen centuries proves that it is the most effective method the world has ever known. That method includes a heart-belief in certain doctrines concerning God's being and love, Christ's incarnation and sacrifice, regeneration by the Holy Ghost, and everlasting life after death. It was the habit of paganism to divorce morality from religion so that it was enough if only the ceremonial were duly observed; and the modern apostle of ethical culture preaches that the coming man will be "a saint without religion." On the other hand, while the Bible distinctly aims at an ideal manhood which includes freedom, righteousness, and love, it declares with equal clearness that man has never been able to attain this without divine help, and that he may attain it through the Gospel of Jesus Christ. That

emancipation of spirit, joy in life, and "complete living" (to use Herbert Spencer's phrase) which have been the dream of the wise in all ages are secured through Jesus Christ. There is something deeply pathetic in that cry of Cebes about death in the *Phædo*, "But where, O Socrates, shall we find a potent charmer?" It recalls a similar wail in the exquisite dedication of Renan in the *Life of Jesus* to "the pure spirit" of his deceased sister, "Reveal to me, O my good genius, to me whom you loved, those truths which master death, prevent us from fearing, and make us almost love it." Cebes in the ancient world and Renan in the world of to-day, each adorned with the highest culture of his time, seeking a charmer who shall prevent us from fearing death! To this supplication the Christian hears a response: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live;" and he recalls the words of an aged missionary at the end of an heroic life, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

CARDINAL DOCTRINES ARE FEW.

But it should not be forgotten that the doctrines that are fundamental in the Christian scheme are comparatively few. There is a shifting remnant in theology, as in all other sciences, and it were well if the leaders of Christian opinion could keep in mind the old aphorism, "In essentials unity, in nonessentials liberty, in all things charity." In the history of revealed religion it is not difficult to trace a nucleus of truth which has been permanent through all dispensations, and also to note the mutations of the fringes that form the corona of the solid body of truth. The Church has possibly overestimated the number of the things that are essential. It may also be said that she has perhaps overestimated the mischief wrought by errors and heresies. It is the sincerity and soundness of faith as well as its quantity that is important. The nucleus may be a short creed, but if it is held honestly in loyalty and love of the truth it will build up heroes and saints, Churches and empires. The essential thing is a great grasp of the soul on the eternal God. "I believe" is a "cry of war," as Victor Hugo said—*un cri de guerre*. How brief was the creed of the Hebrew prophets and psalmists! and yet it produced the grandest ethical literature of history, and fostered aspirations which could only be satisfied by the doctrine of the servant who should bear "the sin of many" and make "intercession for the transgressors." How grievous were the errors of Calvinism as held by the Reformed Churches of the Continent and as entertained by Puritanism everywhere! and yet the Calvinism of Protestant Christianity did not hinder the birth of great Churches, strong States, and the purest civic communities that the world has ever known. Bishop Foster, in one of his sermons, has put these things with his accustomed vigor: "We are safe in saying that up to date there is no perfect creed, we even doubt that there ever will be. . . . The attitude of the Church must ever be that of a teacher and that of a learner."

THINGS THAT CANNOT BE SHAKEN.

But if it be true that every great epoch in human progress is an epoch of expansion, with new horizons, and "signifieth the removing of those things that are shaken, as of things that are made," it is only that those "things that cannot be shaken" may come into clearer view. Some things have been made clear by the past. History proves that man is not only a mathematical being gifted with a genius for numbers, but also that he is a religious being. It proves that religion is a world-force as ubiquitous as atmosphere and as constant as gravitation, and that, like fire or electricity, it is something to be regulated, not to be abused or ignored, for the destructive forces of hell or the benign forces of heaven are in it according as it is related to truth. It may with equal confidence be claimed that an honestly cherished faith is the test of a rising or falling civilization. Religion has stood by the cradle of every nation and philosophy by its grave. Find a nation on the upward grade, and you will find one in which the religious life is sincere and where a living faith gives sacredness to the home and to personal life; find the same nation in its decadence, and, although the arts, literature, and philosophy may flourish, religion will be found to have lost its hold upon men. There was a time in Nineveh when the king might not ride in his chariot through the streets of his capital on the day of rest. There was a time in Rome when an assault upon a virgin "struck the dateless doom of kings" and led to the republic; and there was a later time when Rome's greatest philosopher, Lucretius, in utter despair of all things, nerved himself to suicide by recalling the immolation of his early kinswoman, whose deed of piety he could not comprehend.

In "Lucretius," that magnificent poem of the late laureate, Tennyson has sketched the outcome of the philosophy which regards this universe as a "fortuitous concourse of atoms" and which finds no place for duty:

With that he drove the knife into his side;
She heard him raging, heard him fall, ran in,
Cried out as having failed in duty to him.

. . . He answered,
"Care not thou!
Thy duty? What is thy duty? Fare thee well."

That ancient never-ending conflict between good and evil, to which all things about us testify and which we have all had trial of, discloses the weakness of man and his need of a Helper. The war is inevitable unto the death, till the soul is freed in holiness or ruined in corruption.

A few months ago the writer was thrown into the company of a typical man of the world, a person of high social standing, of wealth, and considerable culture. He was a Hebrew by descent, but had lost the faith of his people, and in reply to a suggestion of the obligations of morality he responded boldly: "Morality! it is a word. I practice all the vices—only everything with moderation." We spoke of duty to his fellow-men, as well as to himself, and reminded him of the purposes and vows of his

youth. He answered with force and composure that duties are often dreams; that there is no absolute code; that all things are relative, virtue with the rest. What more is needed than to be kind and care for one's health? In the last analysis every man must judge for himself. "All things are good, and moderation is the soul of virtue." We thought we heard again the voice of false Sir Tristram, as he sapped the scruples of Isolt, in "The Idylls of the Kings:"

The vows!

O ay! the wholesome madness of an hour;
 They served their use, their time.
 Bind me to one? The great world laughs at it,
 And worldling of the world am I.
 . . . We are not angels here,
 Nor shall be. Vows—I am woodman of the woods,
 And hear the garnet-headed yaffingale
 Mock them: my soul, we love but while we may.
 And therefore is my love so large to thee,
 Seeing it is not bounded save by love.

Philosophy has been looking for a long time for a secular basis of morals, for a stable sublunary foundation of obligation and duty, but thus far no anchorage has been found which holds when the storms of passion blow or the currents of self-interest crowd virtue from her moorings. Permit Antigone to make her appeal to "the settled laws of nature and of God," or the young Hebrew slave to cry out, "It is a sin against God," and there is a way of escape. But if we deny the moral order of the universe by denying a moral governor it will not be long before philosophy herself will turn traitor and find apologies for corruption. Let us remember that the word "ethics" means, in its etymology, custom, usage, popular manners. What mankind needs is to be lifted above average morality to the fixed and holy standards of the heavenly Father. Their "estimations" must be "according to the shekel of the sanctuary."

These principles have their illustration in the history of Christian Churches. There are Churches in Christendom that are as impotent to purify the social state as the mirages of the Sahara to produce vegetation. What is the papal Church doing for Spain or Italy, or the Greek Church for Russia, or the Armenian Church for its people? It may be feared that these and other Churches are positive hindrances and obstructions to the kingdom of God. And their apostasy lies not in their creeds, but in a dead faith. They have no vital hold upon a living God. They are repeating the sin of the Jewish people, against whom the prophets charged that they had put the ordinances of God in the stead of God and had become idolaters. If we look at the Protestant Churches it may be said generally that the preaching Churches are the reformers in history, while the liturgical Churches are inert and barren. Scotland, Holland, and New England furnish illustrations. The Anglican Church has been effective in proportion as the preaching function was prominent, but the "con-

science of England" is for the most part the product of the Nonconformist Churches; and these preaching Churches have been led, not by "priests" who manipulate magical grace at an "altar," but by prophethood-preachers who have been instructed in the divine life by personal experience and have heard God's call to their ministry. They are dogmatic preachers. They give forth no uncertain sound. The divine life has its laws, and the laws of the divine life are the dogmas of Christianity. Bricks may be made without straw, but the Christian consciousness—that wondrous consciousness and style of life which we find in the pages of the New Testament epistles, and which includes a vivid sense of sin and holiness, together with a vivid sense of having been redeemed—this cannot exist apart from the great doctrines of Jesus Christ.

THE RIGHT OF PRIVATE JUDGMENT.

AMONG the natural and indefeasible rights of man conferred by his Creator is that of private judgment. "The absolute rights of man," says an eminent authority, "considered as a free agent, endowed with discernment to know good from evil, and with power of choosing those measures which appear to him to be most desirable, are usually summed up in one general appellation, and denominated the natural liberty of mankind. This natural liberty consists properly in a power of acting as one thinks fit, without any restraint or control, unless by the law of nature, being a right inherent in us by birth, and one of the gifts of God to man at his creation, when he endowed him with the faculty of free will. But every man, when he enters into society, gives up a part of his natural liberty as the price of so valuable a purchase; and, in consideration of receiving the advantages of mutual commerce, obliges himself to conform to those laws which the community has thought proper to establish. . . . That constitution or frame of government, that system of laws, is alone calculated to maintain civil liberty which leaves the subject entire master of his own conduct, except in those points wherein the public good requires some direction or restraint."*

Private judgment is fundamental to that "moral or natural liberty" which, in the words of Burlamaqui, chap. iii, § 15, "is the right which nature gives to all mankind of disposing of their persons and property after the manner they judge most consonant to their happiness, on condition of their acting within the limits of the law of nature and that they do not any way abuse it to the prejudice of any other men."

In the right use of private judgment thinking men believe in the being, attributes, perfections, and government of God; in the revelation of his mind and will, in their own individual accountability to him, and in weal or woe as the resultants of free moral conduct. To private judgment the Most Holy appeals in justification of his own administration of human affairs. "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could

* Blackstone's *Commentaries on the Laws of England*, vol. 1, pp. 125, 126.

have been done more to my vineyard, that I have not done in it?" (Isa. v, 3, 4.) "Hear now, O house of Israel; Is not my way equal? are not your ways unequal?" (Ezek. xviii, 25.) Responsive to this touching appeal David penitently confesses his great crime, exclaiming, "That thou mightest be justified when thou speakest, and be clear when thou judgest" (Psalm li, 4). In the words which our Lord puts into the mouth of the nobleman who was reckoning with servants "that he might know how much every man had gained by trading" with the talents intrusted is an appeal to private judgment, and especially in the case of the wicked servant (Matt. xxv, 14-30; Luke xix, 12-27).

Patriarchs, prophets, apostles, and pious people without number have exercised this inherent right in relation to the highest and most important matters. Every sane person is sovereign, independent, and yet amenable to his Maker. Society holds its every member responsible for what he does as possessor of the faculty and right of private judgment. No one is exempt from the obligation to seek, if haply he may find, what is true, right, and best in all the relations of moral life. If he seek with sincere and fixed resolve to conform voluntary action to conviction—seek in prayerful dependence on the promised grace of the Holy Spirit—he will be led into the knowledge of saving truth, and by the truth be made free from error and from the hurt and grief thence resulting.

Credes of art, science, philosophy, medicine, law, politics, and religion are the constructions of private judgment. Few may exactly express the convictions of any thoughtful subscriber. The necessity of mutually waiving opinion to some extent in order that all may combine in the profession of what are held as essential truths is the explanation of this incompleteness. Still, in its last analysis every system of formulated belief is the product of private judgment.

In nothing is this faculty more worthily employed than in ascertaining the meaning of "Scripture given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii, 16, 17). "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. i, 1, 2). The weightiest of these utterances have been carefully recorded by the pens of divinely guided scribes, and the record is "God's word written." This we believe on sufficient evidence, in the exercise of natural liberty of judgment.

The contents of this record are plain, intelligible, and addressed to the minds and hearts of men, who are required to study them for the knowledge of what is right and best, in order that they may attain to the highest ultimate possibilities for their kind. Their faith is to rest not upon human but upon divine authority, and themselves must be the builders of that faith. To this end the first recipients of oral and certainly of written revelation were commanded to teach the law unto their children, who in turn should teach it to their children, and so on continuously throughout the coming centuries (Deut. vi). The "holy

oracles" were committed to the people, were to be taught by the people, and the truth from God was to be preserved in its purity. Christ recognized the ability of the common people to interpret the prophets correctly when he directed them to search the Scriptures which testify of him (John v, 39). Paul, writing to Timothy, declares that the Holy Scriptures are able to make him "wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii, 15). To the Galatians (i, 8, 9), he impliedly affirms their right to exercise private judgment on the teaching of heretics, of apostles, and even of angels; and to test their doctrines by the infallible record. If Christians may judge apostles and angels they may also judge popes, councils, assemblies, bishops, theologians, and teachers in the same spirit and by the same rule. Deut. xiii represents the people as possessing the ability and right to judge pretenders, and as having an infallible rule to guide them in this judgment. All who speak and teach opinions contrary to God's word—whosoever they be—are to be condemned and rejected.

The wisest exercise of the right of private judgment, prior to personal investigation, is to accept the teachings of those held in the highest repute for knowledge, wisdom, and probity. This we do in relation to physicians, lawyers, architects, professors, and statesmen. This, also, we do as touching religion and morals. But this does not absolve us from the duty of verifying our beliefs when ability and circumstance permit. "As a man thinketh in his heart, so is he." He who has thought his way through and out of the domain of religion and ethics is the strongest for good to himself and others. Many persons have neither the time nor the ability nor the patience to verify inherited or acquired beliefs. Others are active as to some, but passive as to others, of their articles of faith. Secchi and Mivart are distinguished as independent scientists, but are simply passive in reception of religious belief. So with all Romanists who sincerely voice the third article of the creed of Pope Pius IV: "I admit the Holy Scriptures, according to that sense which our holy mother Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers." Much of the spirit of this pledge is in the vows which good but fallible men have imposed on candidates for their ministry and for offices in their Churches. The Methodist Episcopal Church is emphatic in declaration of the right of private judgment. Her fifth Article of Religion says: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Exercising reason and judgment in the interpretation of the Holy Scriptures, believers find the greater portion so clear in meaning that there is no room for controversy. Romanist expositors, on the other hand notoriously disagree in exegesis of important passages. Popes have contradicted one another, condemned and annulled the acts of their predecessors. The

great Councils of Nice, Laodicea, Constantinople, and Trent are opposed in the enactment of decrees wholly incongruous with each other. The faith of Protestantism is far clearer and more definite than that of Roman Catholicism, though expounded by errant "infallible" pontiffs.

Truths necessary to salvation are comparatively few in number, simple, and easy of understanding when the Scriptures are searched and studied in their plain, historic sense, as intended and understood by the people at the respective epochs of their composition—studied as the consistent emanations of the divine Mind, one portion explaining and illustrating another—studied in humble, docile dependence on the unerring guidance of the divine Spirit. The decalogue, the Sermon on the Mount, and the supreme law of love taught in the Gospel are intuitively accepted as divinely true, and with an appreciation of content and significance that is better understood than defined. In respect of essentials, reason, enlightened and sanctified by the Holy Spirit—as Christ promised (John xiv, 26) and John taught (1 John ii, 20, 27)—leads to substantial and practically unanimous agreement of interpretation. Dissent from the general Christian consensus of belief is almost always dissent from the Scriptures themselves.

As we have seen, there is not unanimity in the doctrinal history of the paganized Church of Rome. Nor can it be expected, reasonably, that it should be. Christ has not appointed any ecclesiastic, or class of ecclesiastics, in his Church whose interpretation of the Bible is of final authority, and to whose view the people are bound to submit. Neither Athanasius, nor Augustine, nor Pope Leo; neither papal council, Episcopal convocation, Presbyterian assembly, Congregationalist convention, nor Methodist Conference is authorized to proclaim infallibility of their theological formulas. John Robinson, the godly pastor of the expatriated Pilgrims in Holland, spoke like an ideal advocate of the right of private judgment in the advice bestowed on the eve of their departure for the sterile shores of New England: "I charge you, before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his holy word. I cannot sufficiently bewail the condition of the reformed Churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it—'tis an article of your church covenant—that you be ready to secure whatever truth shall be made known to you from the written word of God."

Protestantism, based on the right of private judgment, affirms that the Lord Jesus Christ commands every man to search the Scriptures for himself, and to determine in his own discretion, and on his own responsibility, what they require him to believe and do. Obligation to faith and righteousness is personal. Responsibility cannot be transferred nor assumed by parents or Church. As each must answer, so each must judge for himself. Men must listen to God and obey him rather than man.

It is to the people that the Scriptures are addressed, and not exclusively or specially—save in small portions—to officers of the Church. “Hear, O Israel,” “Hearken, O ye people,” are appeals that frequently prefaced God’s messages through the prophets. Christ discoursed to the common people, who heard him gladly. The New Testament epistles are addressed to the “called of Jesus Christ,” “the beloved of God,” “called to be saints,” “sanctified in Christ Jesus,” “to all who call on the name of Jesus Christ our Lord.” It was for the people that the evangelists prepared their inspired biographies of the Christ and their narratives of his doings and teachings. It was for the people that the physician Luke wrote his glowing history of the primitive Church. It was to the people that Paul submitted his profoundly comprehensive expositions of Christian doctrine and duty. All postulate competency to understand savingly what is written; all acknowledge the right of private judgment and base upon its normal exercise the demand for faith and obedience. To permit men to come between ourselves and God, to forego the priceless privilege of study and interpretation for ourselves, is voluntarily to forfeit a divinely conferred right and to enthrone errant humanity in the seat of the Omnipotent.

Outside of elementary truths, essential to salvation and so simple that none need misunderstand, the Scriptures contain many things hard to be understood even by the keenest and most spiritual of students. But precise knowledge of them is not requisite to human welfare. It may even be argued whether they do not valuably contribute to apprehension of truth that is clear and sanctifying. The origin of evil, the details of Messianic prophecy, the person of the Christ, the future of his Church, of the Israelitish and other peoples, and the facts of eschatology are matters of which infallibly true knowledge cannot be affirmed. Their very indistinctness and uncertainty pique curiosity, provoke investigation, incite to minutest and most comprehensive study, and lead to widely differentiated opinions. Then, too, there are questions of higher criticism connected with the authorship of various books of the Bible; with the time, place, and circumstances of the composition of each; with the education, secular and religious beliefs of the authors and redactors; with the analysis and synthesis of contents, and with the genuineness of the copies we now possess, on which private judgment, aided by the best and richest scholarship of the times, and by intensely passionate longing for the whole truth, may expend its noblest powers. Whatever the results may be, it is reasonably certain—nay, in confidence of faith we may say, sure—that the truth of God’s word will not suffer impairment. The envelope may be scratched and its edges frayed in the frictions of long transmission, but the contents of the letter are precisely what they were when it left the hands of the correspondent.

Private judgment scorns and repels the baseless claims of the papacy. It refuses to be guilty of the awful sacrilege involved in the substitution of foolish man for the all-wise God. It insists upon the enjoyment of God-given, indefeasible rights. John Wyclif, of Lutterworth, “morning

star of the Reformation," led the way into gospel liberty, translated the Scriptures into his homely vernacular, multiplied transcribed copies of his translation, and sent forth his evangelists to read and explain them to the commonalty. William Tyndale and Miles Coverdale again translated the Bible and published it in the newly discovered types of Faust and Gutenberg. England rejoiced in the precious gift, severed her relations with the seven-hilled city, and laid broad and deep the foundations of Anglo-Saxon supremacy in modern civilization. Puritans, who sought to govern themselves by the biblical spirit and ethics, completed the Reformation and voiced their interpretation of inspired writ in the classic, severe, and weighty sentences of the Westminster Confession of Faith. Fresh light broke out of God's word upon the minds of those who pondered its statements, changed their doctrinal beliefs, issued in the ministrations of evangelical Arminianism, and reformed the Reformation.

The disciples of Augustine, Pelagius, Calvin, Luther, Wesley, and Channing have precisely the same rights as their masterful predecessors, neither more nor fewer. Honest and manful exercise of these invaluable rights may involve sacrifice, conflict, and suffering, severance of cherished ties, and establishment of new affiliations. But what of that? This is nothing new. It is only the experience through which the servants of Christ have passed from the day of Pentecost until now. It is only in the unrest of aspiration for perfect knowledge, the burning enthusiasm to be right and to do right, and the ceaseless endeavor to conform conduct to conviction, that heroic souls become pioneers of progress, and the race itself advances toward its highest ultimate possibility. God's truth and man's welfare have nothing to dread from agitation. Health is imbibed from the swirling stream rather than from the stagnant pond, and glad-some vigor is derived from the breezes of wind-swept plains and hills rather than from the deadly quiet of tropical jungles. Out of the *mêlée* of struggling antagonisms the spirit of the devout and manly believer emerges triumphant and strong forever. Light, love, life, and fruitfulness—Christlikeness, in a word—are the beneficent resultants achieved by his martial toil.

Servile uniformity is impossible under the operation of private judgment. Out of the latter springs diversity like that of the flora in bright autumnal days—diversity compatible with the essential unity of vegetative life. Christians are "diverse as the billows, but one as the sea." Civil and religious liberty are safe under the *egis* of private judgment. Under the conceded claims of a sacerdotal class, insisting on exclusive right to interpret that infallible rule of faith and practice which men must believe and obey on peril of their souls, they wilt and die. Such a class may impose what conditions of salvation they see fit. Armed with this power they may become, and repeatedly have become, the absolute masters of the people. As Chillingworth says: "He that would usurp an absolute lordship and tyranny over any people need not put himself to the trouble and difficulty of abrogating and disannulling the laws made to maintain the common liberty; for he may frustrate their intent, and compass his

own design as well, if he can get the power and authority to interpret them as he pleases, and add to them what he pleases, and to have his interpretations and additions stand for laws; if he can rule his people by his laws, and his laws by his lawyers." This is what the Church of Rome has done and is doing, wheresoever she had the power. Her domination is always and everywhere intolerably tyrannous. The pope and his multiplied shadow, the parish priest, are arbiters of faith and morals, of all that enters into or impinges upon the life of their abject subjects. The people must believe that the Bible inculcates Romanist dogmas because the Church—that is, the priest—says so. He usurps the prerogative of the Almighty. Private judgment repels his blasphemous dictation, opposes his unholy effort to compel faith and obedience modeled on those of any human predecessors, and inquires what is the testimony of God in his word—testimony authenticated as divine by the witness of the Holy Spirit to his inmost nature and by the witness of the believing mind and heart.

Methodism, as spiritual "Christianity in earnest," owes its singular immunity from doctrinal heresies and controversies—as does the true Church of Christ in every land and age—to the commended right of private judgment. Apply the simple rules of natural interpretation, and practical unanimity will follow as to what the Bible teaches concerning all things needful to faith and practice. This, as the Rev. Dr. Charles Hodge remarks, "is a decisive proof of the perspicuity of the Bible and of the safety of allowing the people the enjoyment of the divine right of private judgment."

SIGNIFICANCE OF THE JEWISH GATHERING IN NEW YORK.

THE Jewish population of New York is larger than that of any other city on earth—larger, probably, than the regular population of Jerusalem in the most flourishing period of its history. Competent authority calculated its number in February, 1891, to be from 225,000 to 250,000. Russian and Polish Jews are more numerous than those of any other nationality. Next come the Germans. Hungarians and Roumanians follow in almost equal quantity.

Brazilian Jews were the first comers in about 1634, and were by no means welcome to the sturdy Dutch Calvinist, Peter Stuyvesant, who then ruled Nieuw Amsterdam. In Newport, R. I., the free spirit of Roger Williams greeted them cordially. At both places they took root and flourished luxuriantly. So did their Portuguese and Spanish, British, Polish, Dutch, German, Italian, Morisco, Arabic, Syrian, and other coreligionists who followed them through the "doors of sunset" into the rocky but fertile pastures of Manhattan Island. To all tribes of the "wandering feet and weary breast" New York is a veritable and most fruitful Goshen.

From October 1, 1891, to October 1, 1892, the arrivals of Jewish steerage passengers reached the total of 52,134; 10,000 less than in the previous year. Of these 18,815 were children. 38,504 remained in the city, "dazzled by its brilliancy" and believing that it held room for them in which

they could quickly earn competence and observe all the laws, major and minor, which they had been taught to believe are vital to happiness as life itself; and 13,630 were furnished with transportation to other localities. Nine tenths of the whole were in need of and received assistance. 41,456 were Russians, 7,296 Austrians, 96 Danes, 79 Dutch, 299 English, 18 French, 1,928 Germans, 619 Roumanians, 199 Swedes, and 144 Turks. To all, America was the Gentile "Land of Promise," the El Dorado of facile and golden prosperity.

Adding 75,000 to its Jewish inhabitants, as the increment between February 1, 1891, and February 1, 1893, New York now shelters from 300,000 to 325,000 of the Israelidæ within its limits. "Yiddish," Jüdisch-Deutsch, or Judæo-German, a jargon composed of Hebrew, German, and Slavic words, is the vernacular of the greater portion. Newspapers and books are published in it, as well as in pure Hebrew. Theaters present plays in which it is the talk of the actors. Bills of fare reveal its use in restaurants, and Hebrew characters its employment in banks, stores, and workshops. Thousands of those who speak it in the common round of the world's business are also masters of the Hebrew of David and Malachi. Their children often forget what of the latter is learned in schools, and contemptuously ignore the former altogether. "Yiddish," notwithstanding, will endure as one of the historic and instructive treasures of philology. Hebrew, doubtless, will persist as the sacred language until all the tongues of earth are exchanged for that of the spirit-world.

The conditions of metropolitan Jewish society, slowly unifying under the power of modern forces, are those of praiseworthy philanthropy, in which the older and younger faiths are emulously conspicuous. Most prominent of Israelitish humanitarian associations are the Hebrew Benevolent and Orphan Asylum Society, Hebrew Benevolent Fuel Society, Hebrew Relief Society, Ladies' Hebrew Lying-in Relief Society, and Congregation Darech Amuno Free Burial Fund Society. These compose the United Hebrew Charities, whose beneficence is of vast proportions and whose methods are worthy of careful study. Cooperating with them are the trustees of the Baron de Hirsch Fund and the sisterhoods of personal service of the congregations Emanu-El, Beth-El, Ahawath Chesed, Shaaray Tefila, Temple Israel, and Rodof Shalom. The latter include noble-hearted women of the best culture and refinement, large wealth and liberal hands, native shrewdness and acquired discernment, whose womanly greetings, words of comfort, and timely donations shed sweet light on sad hearts and inspire energy and hope. The poor need not the gifts of the rich so much as they need the rich themselves.

In the corporate year ending October 1, 1892, the United Hebrew Charities of the city of New York received \$327,071, including \$96,486 from the Central Russian Refugee Committee, \$87,500 from the Russian Transportation Fund, and \$48,333 from the Central Committee of the Baron de Hirsch Fund. Their coreligionists preach, pray, solicit, give, bequeath, and dance in their aid; \$16,160 came from the Purim Association ball. Unwisely, as we think, in view of the persistent Roman Catholic

attempts to effect a union between Church and State, they also accepted \$1,500 from the civic Board of Estimate and Apportionment. Judaism has some affinities with, but more repulsions against, Roman Catholicism; and dependence upon State aid is one of the former. Still, in view of the appalling magnitude of the task forced upon it, and of the fact that Jewish tramps, inmates of workhouses, and burdens upon States and communities are proudly affirmed to be altogether wanting, we are not disposed to criticise this fault too harshly. The metropolitan Israelidæ appear to be in training for beneficence on a yet more extensive scale in the future.

Of the \$321,311 disbursed in the last fiscal year, \$77,696 were expended on the resident and transient poor, \$28,285 on transportation of immigrants to near and distant points, \$1,914 in helpful work on Ellis Island, \$6,514 in procuring employment for those willing and anxious to work, \$18,568 in supplies for the poverty-stricken, \$6,221 in medical relief, \$3,026 on industrial schools, \$3,006 in maternity relief, and \$6,739 for the free burial of the strangers who came hither in search of home and found the grave. The Hebrew Technical School received \$1,000, the Central Russian Refuge Committee \$145,200, and \$22,882 were devoted to the payment of house and office expenses and salaries. 62,576 persons were relieved in various ways, at a total cost of \$151,974. Independently of this sum, \$38,962 were received from the Baron de Hirsch Fund and expended by the agents of the United Hebrew Charities and the Central Russian Refuge Committee for relief, transportation, tools, maintenance, supplies, and rent; \$37,662 were received by the Russian Transportation Fund and devoted to like purposes.

That these "least desirable of all immigrants," belonging as they do to the laboring, artisan, mercantile, and professional classes, repay the gifts and care bestowed upon them is repeatedly evidenced by the calls of American mills, factories, and employers for help of the same class. The derided exiles, instructed and grateful, become useful members of the commonwealth, builders of bulwarks for popular liberty, and industrious, orderly citizens. Schools for the young, manual training and agricultural work for adults, are zealously improved by them to these ends. The children are bright, docile, artistic, skillful, and adaptable. Adults prove to be keenly perceptive of their own interests, readily affiliate with co-workers of other races, aspire to like standards of living, and promptly demand the same rates of compensation. Exploitation is frustrated in the scheme of making them permanent victims, and in its defeat lies the safety of workingmen generally. In the country it is the same as in the city. Workers on farms, in gardens and vineyards, evince aptitude for their tasks, and wrest from the soil a livelihood not unfrequently complemented by the labors of winter and by womanly industry in the manufacture of shoes and clothing. That divine Providence has them in training for most important ulterior ends is not at all improbable.

Religiously the Slavic Jews are of the "most straitest sect" of their people, orthodox and Pharisaic in the extreme, and punctilious in keeping to the minutest letter of Talmudical law. Contact with free Christians

and secular thought soon tones down their fanaticism into German conservatism. Thence the transition into Anglo-Saxon liberalism is gradual and easy. Radical reform is the last development. Obsolete forms of prayer are discarded, ritual is modernized, English substituted for Hebrew, tradition rejected, hats removed in worship, tallith and tsitsith consigned to forgotten wardrobes, family pews adopted, and feminine singers admitted to the synagogal choir. Confirmation is prized for spectacular effect and for deep impression upon the candidates. Religion and ethics are diligently taught in synagogues and Sunday schools. Theological and biblical opinions conflict. All are professedly drawn from the Old Testament, rationally and critically interpreted, and in harmony with deepest intuitions of the right, the beautiful, and the good. Private judgment repudiates the authority of traditional rabbinism. Rabbins themselves lead divergent tendencies. Some exemplify orthodoxy, others liberalism. Here and there one becomes an avowed convert to Christianity. Laymen are of all shades of opinion from Pharisaism to anarchism. Some admire Robert G. Ingersoll; others, like the gifted Benjamin F. Peixotto, believe that of all forms of religion Christianity is the richest, purest, and best. Felix Adler, in his motto, "Deed, not creed," represents the utilitarian element; Wolff and Rosenberg, the dying superstitions of dreamy cabalists. More than are publicly noticed glide into Christian churches; others refrain from following preference and precedent from love for parents. All learn to differentiate false from true Christianity, and are surely learning what the Christianity of our Lord Jesus Christ is. Theology, social ethics, and ecclesiology are in condition more or less chaotic; but out of the tumultuous confusion emerge thought, religion, ethics, morals, and communal energy of higher type than any distinctive of the race in the past, and that prophesy grandly benign achievement in the future. In what regions and through what qualities that achievement is to be manifested may at least be plausibly conjectured.

That there are sufficient pecuniary resources for the part that the Israelites may be called upon, providentially, to enact in the future is obvious, not only in the colossal wealth of the Rothschilds, Bleichröders, and Goldsmidts of Europe, but in the enormous riches of the New York Hebrews. The value of the fee simple in the city held by them is estimated at not less than \$200,000,000. Money in their hands multiplies as if by magic. Men who began business as peddlers are now multi-millioned financiers. The available capital of bankers, including the Seligmans, Wormsers, Borg, Lazard, Scholle, Kuhn, Loeb, Schiff, Ickelheimer, Speyer, Schafer, and many others, exceeds \$100,000,000. Shipments of gold to and from Europe are principally in their hands. Their wealth is chiefly in readily convertible form. Five sixths of the twelve hundred Broadway wholesale firms between Canal Street and Union Square are of Semitic constitution. On the side streets they also predominant. The establishments of Stern, Straus, Altman, and Bloomingdale, and many others, are owned by the same race. The aggregate rating of about twenty-five hundred leading merchants is not less than \$250,000,000. Those engaged in the dry goods and fancy

trades control not less than \$65,000,000. About \$30,000,000 are invested in the manufacture and sale of clothing, about \$10,000,000 in the cloth trade, and \$15,000,000 in that of hats and gentlemen's furnishing goods. Nicotie trades use not less than \$16,000,000, wine and liquor manufacturers and merchants from \$10,000,000 to \$12,000,000. Jewelry and optical instrument dealers utilize the power of \$10,000,000, leather merchants that of \$7,000,000 or \$8,000,000, paints and glass upward of \$6,000,000, meats over \$5,000,000, and miscellaneous trades about \$50,000,000 more.

In these days when coins constitute the indispensable instruments of commerce and warfare the autocratic ruler of one hundred and twenty million souls is comparatively powerless of aggression while lacking the requisite store. The volatile, vindictive French may lend political countenance to floatage of Russian loans, but the undertaking fails because the hostile sons of Jacob abstain from cooperation. In cases that command sympathy and confidence of lucrative repayment their touch opens concealed repositories whence flow the means for raising, equipping, and maintaining fleets and armies, for initiating and executing gigantic international enterprises, and for changing the face of affairs and the current of events over large areas of the world's surface. Much—it may be most—of this awfully responsible power is lodged with the three hundred thousand Jews of New York. Is it for any and all purposes save those directly connected with their own unique and practically imperishable race? Or is it for the fulfillment of destiny foreshadowed by prophet and apostle—a destiny in whose glory and blessedness all nations will be equally entitled to share?

Extremes of opulence and penury, luxury and squalor, cleanliness and filth meet in the Jews of New York; but the swift ascent of all on the lower to higher planes of civilization is astonishing. Jewish wealth and energy are doing marvels in the transformation of Israelites from all parts of the globe into ideal American citizens. The material supplied is intensely human. Good and evil blend in it, as in all divisions of the Adamic family. Between any two of these divisions of the human race there is little moral difference. Heredity in respect of mental endowment is more marked in the Hebrews. Critically observant, thoughtful, acute and quick in reason, never forgetting and always acquiring, flexible and accommodating, and with will whose dogged tenacity nothing can shake, they thoroughly avail themselves of all educational advantages, and especially of such as conduce to personal aggrandizement. Religious schools are attended by assisted pupils mainly; trade institutions by pushing, wide-awake boys and girls; lectures, evening classes, and libraries by workers whose early opportunities were restricted by circumstances. Kindergartens are crowded with delighted urchins, and public schools with students whose religious faith is justly inferred from their absence on the great Jewish holidays. The College of the City of New York, and the New York Female College, designed particularly for the training of teachers, contain more Jewish pupils in proportion to Hebrews in the municipality than they include scholars of any other racial extraction. The same remark is largely true of local colleges and professional schools. Thence

graduate the sharp-witted, erudite lawyers who crowd the bar and occupy the judicial bench; the medical men who vie with those of Teuton or Latin blood; the journalists whose sheets command popular esteem and whose opinions contribute effectively to the molding of public sentiment; the legislators, like Blumenthal and Cantor, whose impress is plainly visible on many enactments; and the diplomatists who, like Peixotto and Straus, have so honorably upheld the dignity and reputation of the American republic in foreign lands. United States senators and State governors are among them, potentially; and so are members of all the cultivated classes, whose work is essential to the welfare of nations and whose powers may yet find ample exercise in fields exclusively their own.

The Israelites of New York stand upon the same plane before organic and statutory law, State and national, with people of the most highly favored nations, and are admitted to citizenship on precisely the same terms. The right of voting implies that of being voted for. In the improvement of eligibility to office and in the success attending candidacy for it they have exemplified genius for government and aptitude for its functions not inferior to that of the Irish. As administrators—civil, judicial, and associational—candor compels the confession that they are equal to the average. Prejudice against them, and particularly against late arrivals, there unquestionably is; but it neither nullifies one single privilege nor abridges one solitary right. It may decline social intercourse to some extent, as it does to sundry non-Jews, but it does so under the law of natural affinity and repulsion. It rarely refuses the honor due to distinguished intellect, force, probity, and public spirit. Nothing in ancestry, faith, or worship stands in the way of legal elevation to the highest office in the service of the people.

All this is due to the work of Christianity. The fact is more or less fully known, and the factor respected accordingly. True, they ascribe like power to Mosaism and prophetism, while acknowledging that Christianity is what is so often styled the "daughter religion." That the latter is the fruitage of which Judaism is the flower not many are willing to concede. The only Christianity of which the Slavonic rank and file of Judaism know anything is that absurd and ferocious caricature which, under the title of Greek Catholicism, has robbed, tortured, and exiled them. The czar deserves to rank with Pharaoh and Nebuchadnezzar in the estimation of Hebrews generally. German coreligionists have also suffered from the *Judenhetze* of the Teutons and the rancorous bigotry of such clergymen as Stoecker and Ahlwardt. Of just criticism Jews have no right to complain; but some intense religionists have inflicted insults and miseries innumerable upon the racial relatives of their Lord, and that in utter contrariety to his spirit and teaching. Is it any wonder that Jews despise and spit upon a pretended Christianity so shamefully spurious? It seems as if the Lord of glory, in the exercise of that sovereignty over all things which the Father hath put into his hands, has collected in this chief city of the western hemisphere these victims of unreason, envy, and malice—of a cruelty second only to that of the Romish Inquisition—

in order that they may learn, in the light of freedom, in the enjoyment of equal rights, and under the fructifying warmth of love kindled at the sacrifice on Calvary, what the religion of their rejected Messiah really is.

They are learning the lesson, and as they learn are modified in belief and practice. They, or rather many of them, are proud of Jesus of Nazareth as one of the most beautiful and fruitful branches of the Abrahamic stock. They prize the friendship of his disciples while disagreeing with their Christological conclusions. They see in Christianity, as the religion of love and good works, what is identical with the essence of their own. The most erudite and statesmanly of their theological and churchly leaders does not hesitate to invite Christian ministers into his pulpit to address his Sunday school, to confer with his people on modes of social usefulness, or to give Adam Clarke's *Commentaries on the Bible* an honored place on the shelves of his library. Dr. K. Kohler, of Temple Israel, gladly recognizes in "Jesus of Nazareth and his apostles the greatest harbingers of light for the heathen world." He avows: "We readily acknowledge him to have been one of the world's sweetest preachers, one of Israel's loftiest prophets, one of the great redeemers of the lost and forsaken of the race, one of the noblest teachers of morals that ever lived," yet only a man of the highest grade. It is true that the Jews deny the conventional Christianity of the time to be what Jesus taught and illustrated. Neither is it. But they are in error as to what he really did teach and practice, except in so far as his teaching was of love and his practice perfect beneficence.

Some of the learned Jews, like Professor Ehrlich, the collaborator of Delitzsch in the translation of the New Testament into Hebrew, are profound students of that volume and judicious commentators upon its purely Jewish features. While Hebrew eleemosynary institutions are the recipients of some princely Christian benefactions they learn to make grateful return by grateful bequests and gifts to Christian charities. The sisterhoods of personal service are judicious emulators of the "King's Daughters," of whom they speak as "a society of Christian ladies to whom we owe many acts of kindness to our poor." These "Daughters of Israel" clearly perceive that "it was through the self-sacrifice and uplifting power of the early Church" that "a great impetus was given to civilization," and do not shrink from consciously imitating Christian plans of saving labor. Christian literature is not excluded from library or center-table, nor the *Old and New Testament Student* and the *Hebraica* from helps to correct interpretation of the Scriptures.

Few of the Jews, and especially of the rabbins, evince any disposition to embrace Christianity openly. Occasionally one will profess, more or less sincerely, a desire to do so. Jewesses are as willing to marry Christians as Christians are to marry Jewesses. Tens of thousands, men and women, have listened to the expositions of the Rev. Herman Warszawiak, a converted Jew, and hundreds have become the followers of his Master—some of them "secretly, for fear of the Jews." Many have been led to faith in Christ through the ministrations of the Rev. Jacob Freshman, of

the Hebrew Christian Church. Irregular attendance upon divine worship in Christian churches is not uncommon. Objections to "conversionism" seem to have lost something of acridity. The obligation to accept what is truest and best is more and more conceded.

The trend of metropolitan Judaism is resistlessly toward Christ. So we believe, and in believing find in the fact believed another reason for the faith that is in us, that in this remarkable gathering of the Israelites in the city the great Head of the Church is preparing instruments for a near and glorious development of his kingdom upon the earth. For what purpose is the terrible discipline formerly endured, the special training in American city and country; for what their splendid abilities and fabulous wealth, if not for repatriation in the land of their fathers? Have they not the leaders, resources, qualities, and experiences needful for the construction of an independent nationality, free, glorious, and cosmopolitan? So we believe.

But the Jews themselves have no such ambitions? Some have—some have not. Goshen was preferred by many in Egypt to the land flowing with milk and honey; and the more, because wilderness and warfare lay between the two. New York is the Jerusalem of the self-satisfied reformer. America is his country. He does not want to go to Canaan, even if he could. But the orthodox majority pray for restoration to the paternal hills, plains, and valleys; and in the prayer millions of Christians, in wrong or right spirit, concur. There is scarcely a nation in Europe or America but would willingly bid them good-bye. None really feels that while the Israelite is with it he is of it. He is extraneous, original, unassimilable. He may be republican, monarchist, or absolutist—and that conscientiously—but still he is alien in blood, creed, and natural isolation. Why should he endure this jarring relation unless for the fulfillment of some high mission? He is not a purer monotheist than his Christian brother, nor a more effective advocate of truth, love, and righteousness. He is the standing miracle of the ages, driven from his native seat, "scattered and peeled" in strange countries, that in his rough and sanguinary struggle for existence he may acquire the faculty requisite for the establishment of an independent nationality.

That the Israelidæ will return to the realm granted in fee simple and promised to Abraham and his seed (Gen. xv, 18; Josh. i, 4) is obvious in the light of prophecy. Major and minor seers glow with holy enthusiasm when they predict, not merely return from Babylon, but the final return from all nations into which the Lord had driven them. That the region allotted to Abraham and possessed by Solomon—reaching from the mouth of the Orontes to the Red Sea, from the Mediterranean to Mesopotamia—is ample in size and resources to accommodate the nine to twelve million Israelites in the world does not allow of question. Exceedingly fertile in the Hauran and other sections, yielding fruits and cereals of all descriptions, offering abundant pasturage to flocks and herds, rich in mineral treasures, and with few available seaports, it affords special inducements for the construction of railroads. Turkey, the nom-

inal suzerain, deeply indebted to Jewish creditors, is moribund, and only survives through sufferance of the great Powers, who will not consent that his estate should pass under the sovereignty of any in their own category. The rightful heir only is entitled to succession, and that heir is Jacob. The "principle of nationalities" now in vogue with modern civilization demands that he be put in seizin of it.

Investiture with patrimonial rights is alleged to be the ambition of the Alliance Israelite Universelle, the goal of occidental, and the desideratum of oriental, Jews. European statesmanship favors, and only Ottoman perversity frowns upon it. As the probable issue of modern race agitations and the solution of vexed political problems it commends itself to the good graces of Americans, of whose most gifted Semitic brethren one has said: "They, who in our own generation have led the Conservatives of England, the Liberals of Germany, the Republicans of France, can surely furnish a new Ezra for their own people."

These people know when it is most fitting to foreclose practical mortgage upon their own territory. They are upon the spot. Jerusalem, with seventy-five thousand inhabitants, embraces forty thousand Jews, against less than five hundred scarcely half a hundred years ago. In other Palestine towns they increase. Cities swell without the walled precincts. Agriculture and trade prosper. Public works are in progress. Good roads supplant ancient footpaths. American locomotives draw loaded trains from Joppa to Jerusalem. From thence by way of Gaza and El Arish to Port Said and Ismailia, connecting with the Egyptian system of railroads, their shrieks will soon wake the drowsy echoes. Nor there only, but also in northern Palestine. Concession is held by capitalists for the building of a road with littoral termini at Acre and Haifa. Northeast of Carmel the branches unite, and thence pass in single line up the plain of luxuriant Esdraelon, across the Jordan, and through the teeming Hauran to the ancient Damascus, upon her "Abana and Pharpar." About fifty years ago Colonel Chesney surveyed a railroad route from Alexandretta to or near Edessa, thence down the Euphrates valley to Bassorah, whence British troops, missionaries, and merchandise may be shipped to India by way of the Persian Gulf. Such a road would develop the resources of the old Davidic empire. Energy, skill, and capital can revive and concrete the project of construction, convert the Land of Promise into one of the busiest routes of commerce and fields of industrial art, and raise the Israelitish autonomy to more than Solomonic splendor.

What then? Suppose the vision should be realized? This: American-schooled Jews would be the brain, muscle, and will of the government. American friendliness and approximately pure Christianity would draw the veil that shuts out the sight of the Messiah from mind and heart. In Christ they would see their own redeeming Lord. Those with clear vision and trustful heart will help to bring in "the fullness of the Gentiles." Then it is that "all Israel shall be saved" (Rom. xi, 26). The significance of the Jewish gathering in New York lies in its immediate relation to that glorious end.

PROGRESS OF CIVILIZATION.

ALL society is a compromise. The ideal community, guaranteeing the greatest possible benefits to the individual, and securing as well the highest interests of the body politic, has never been realized; and, with the perverse tendencies of human nature at full play, can never be constructed. While, in the institution of this ideal society, the theorist would make use only of homogeneous elements, and those the best—in the formation of the actual public structure the most composite materials are necessarily employed. Heterogeneity is the existing rule. Society, for instance, is diverse in the intellectual vigor of its constituent members and in their improvement of opportunities for education. While the high school and college have been working their wonderful transformations within the last half century, and like some radiant sun have steadily dispelled the shadows of ignorance, the widespread continuance of illiteracy is nevertheless a saddening feature of all national life. Alongside of the academy lives the unlettered boor. Within the shadow of the oldest and best equipped universities of the world it is easy to find some unschooled soul ignorant of the rule of three and of the very alphabet. Humanity needs tuition. Every public orator, whether he speaks of politics or religion, is conscious of this truth, and, bearing himself toward some proportion of the community as toward untaught children, adapts his methods to the occasion. Industry is also a variable quantity in the social life. The occupied worker and the unoccupied idler live as close neighbors. That many have the industrious disposition is a guarantee for the continuance of the whirling wheels of engines, the white furnace heat of foundries, the clang of the miner's hammer, and the stir of weaving looms. That others have the sluggard's instinct is a cause, aside from vicious habits and ignorant waste, for somewhat of the pauperism of the day, and will be a reason in the far future for disagreeable and narrowing poverty. Men cannot be made industrious by legislation. The bias toward idleness, that seems in many cases hereditary, is one of the mighty obstacles in the way of the radical reforms that political economists would work; and this bias is a recognized condition in every human government. Virtue and vice are, moreover, varying factors in the social constitution. Pleasant is the dream of the ideal commonwealth. Given to the reformer the power to exercise his untrammelled will in the creation of some new State, and it is easy to picture the ingredients that he would introduce into the new structure. Viciousness of every sort would be avoided. The saloon would be tabooed; the lottery and gambling would be forbidden by law; political bribery and the extortion of corporations would be excluded. And, as a corollary, from the restrained passions of men and their indoctrination in virtue the civil and criminal court would pass into disuse; while the penitentiary and prison would become almost as traditional as the legendary cruelties of the Bridewell and the Bastile.

But this is a picture only. The actual society is a continual compromise. Even in the purest corporate association of the earth the baser elements prevail and threaten to predominate. Extortion is as old as the race; robbery goes on with every nightfall; the saloon is rooted into the deepest soil; murder is world-wide, and the prison is a necessary institution under every phase of government. Not only the king, ruling his wide domain, or the lord mayor of every crowded metropolis, but the magistrate of the rural township, and the warden of the most obscure village, will testify from sad experience to the persistent hindrance of good government from the perverse passions of men. And until the end this composite moral structure of the social fabric will continue.

But the confession of this diversity in the public life is not an argument for indifference to the common weal. Society must still struggle on toward its ideal. More's dream of a western Utopia, though only a fancy, should not perplex, baffle, and dishearten the reformer. It is rather one of those visions which break upon the sordid sight of men and call them to higher endeavor. Inactivity is unphilosophic. The well-being of society calls for a reaching out after better things. Ignorance must be enlightened. Industry must be fostered. Nationalism must be insisted upon. In arbitration must be found redress for wrongs. Law must be enforced. Vice must be restrained. So shall the new age come as near as imperfect humanity may to the realization of its noble dreams.

ANNEXATION has lately become a popular watchword in the circles of American statesmanship and commerce. Toward some far islands in the Pacific, whose area is but the relatively small number of 6,400 square miles, and whose population, by the census of 1890, was only 90,000, the United States is credited with turning an envious eye. And, carried away on a wave of popular enthusiasm, the newspapers of the land, those makers as well as recorders of public opinion, are quite generally emphatic in their demand for the annexation of Hawaii. The questions of international law involved in the proposal are not uninteresting. The right of the larger governments of the earth to appropriate to themselves the water ways, the islands, or the unoccupied tracts of the main continents is a claim over which one as a disinterested spectator may philosophize. Nations are but groups of individuals; the same fundamental laws that permit the acquisition of personal property by gift, purchase, or conquest would seem to obtain in the increase of the national domain. The principles of equity are unchangeable, whether they have their application to the individual or the many. But while the proposed annexation of Hawaii falls within the provisions of international law and is in harmony with the current practice of the governments of the world, the experiment for some reasons seems one of doubtful utility. Even on the lower consideration of commercial interests the financial returns to the government of the United States would not seem to warrant the outgo. The revenue that would accrue to the home nation by the annual production of sugar in Hawaii

would be perhaps largely offset by the increased expense for the maintenance of an enlarged navy. The claim that the island is the gateway to the Eastern World, which the United States cannot afford to renounce, is sentimental. Hawaii is tropical, un-American, distant. All of which are considerations that have been sufficiently urged and that belong to the sphere of practical affairs. But, on the higher ground of ethical relations, the Hawaiian annexation is a hazardous experiment. The assumption of a paternal relationship on the part of the United States toward these far residents of the Pacific involves a moral obligation that should not be lightly incurred. Like the union of two individuals in lasting compact, the new association implies a new indebtedness by the republic to its *protégé*. The establishment of better schools, the inculcation of practical morals, and, in short, the importation of all ethical and religious light wherein the home land has been so blessed, would be our immediate obligation to Hawaii. The United States could not assume a supervisory relation to the Hawaiian islands and withhold these higher ministries which the divine law demands. Nor has its duty toward the great masses upon its own shores been so fully met as to warrant as yet the assumption of new obligations toward a new territory.

THE movement looking to "divorce reform," which of late is assuming large proportions, must receive the sanction of every defender of morals in the land. The evils resulting from the lax and inharmonious marriage laws of the different States of the Union seem constantly on the increase. From the story of disrupted homes and of applications for the annulment of the marriage compact, as written in the daily prints, but one lesson can be drawn. Disregard for the divine law concerning the sanctity of matrimony is widespread and flagrant. Separations are on the increase. No class escapes. Every age, every nationality, every rank, every profession, stands at the bar of civil justice asking for divorce. Noble manhood and womanhood, deserving better things, are brought low in sorrow. Innocent childhood must too often bear the lifelong shame of parental misdeeds. And marriage, in short, seems a roaring farce and burlesque! The creation of the Divorce Reform League is, therefore, a movement for which the times cry out. At its recent annual meeting in Boston the announcement was encouraging that the eight States of Massachusetts, New York, New Jersey, Pennsylvania, Delaware, Michigan, Mississippi, and Georgia have consented to appoint commissions on the subject looking to the securing of uniformity in marriage laws. The geographical distribution and the prominence of these States, should they reach harmonious action, will go far, it is held, toward the establishment of a uniform law of divorce throughout the land. But what is first needed, it would seem, is a larger emphasis of the solemnity of marriage itself. Too many rush flippantly into this holy alliance. There is no clergyman of any denomination, in actual ministerial service, whose heart is not grieved at the reckless bearing of many applicants for marriage. While compliance with the outward legal requirements has been met, there is wanting

that inner and solemn consent to the holy estate which is the essence of true matrimony. It would be an incalculable blessing, therefore, if the door to marriage were more sacredly guarded. Prevention is easier than cure; in fact, there is no cure upon the earth for hopes blasted, hearts broken, and reputations shattered by misalliance. But, the ultimate step of divorce being inevitable in many cases, nothing is more imperative than that uniformity of practice should prevail in the various States of the Union. So unenviable is the reputation of some of these, with regard to the laxity of divorce, that their name has become a sad reproach. The inconsistency between the regulations of different States would seem grotesque were aught else than human happiness at stake. In some States an individual is held to be married to one person; in others to another. In one State no divorce is granted for any reason whatsoever; elsewhere "incompatibility," "intemperance," or "willful neglect" is sufficient ground for divorce. To recognize the existence of this glaring discrepancy, as the Reform League has done, is the first step toward a better condition; to surround the granting of divorces with greater restrictions, as in harmony with the divine law, is the further step that becometh a Christian nation.

MANY illustrious names are included in the recent list of the world's necrology. The departments of statesmanship, jurisprudence, business, and theology have alike been invaded by the great enemy of earthly happiness. Not only has the funeral procession been passing of late with strange acceleration to the grave, but some of the most famous leaders of the times have pressed their way to the front of the march and have been mustered into the company of the immortals. Their going away furnishes an opportunity for mournful sentiment, so far as this sentiment is permissible; is a call to industry for the remaining days of life, if such a call is needed; and prompts the cherishing with tender care of the friendships which remain. But not least of all is the lesson suggested of the new opportunity for leadership that comes with the departure of those who have been at the front. The heights which seemed so steep when active life began do not appear so precipitous now. The great prizes of the world, as they drop from the hands of the dying, are more accessible than in earlier days. Every vacancy at the bar, in the senate chamber, in the market place, and at the altars of the Church made by those who depart must be filled by some one who remains. The promotion of the faithful workers of the earth to the spirit life means the promotion of some survivor to a higher position of influence. "Room at the top," which aforetime seemed one of those innocent and sentimental maxims with which literature is filled, is now the terse putting of a tremendous fact. But this opportunity means a weighty obligation. To stand in the places of service once filled by the mighty dead, to take up their unfinished work, and in inexperience to measure up to their skill, is a responsibility from which the stoutest heart might shrink. So do the dying leave a double legacy to their survivors.

THE ARENA.**SOCIALISM AND CHRISTIANITY.**

ONE of the important questions demanding the immediate attention of the Christian Church is that of socialism. It is to be regretted that with much which is wise and prudent in the discussion of this question there is mixed up much which is false and dangerous and which thoughtful men cannot accept. We believe that this movement, which is sweeping around the globe, is destined to reach and uplift the last man, the most downtrodden and oppressed. Labor must be made an equal partner with capital. The tiller of the soil must ultimately be made the equal of the owner of the soil. The honest maker of the wealth of the world must be made the honorable participant in the wealth of the world, instead of being a mere pensioner upon the rich man's bounty.

Labor, even in America, where it receives unprecedentedly favorable consideration, still has real grievances. Legislation is too often controlled by moneyed corporations. The laws should be made to protect and favor the poor and the unorganized, the ignorant and the laboring classes, rather than the rich and organized, the shrewd and powerful, who are well able to take care of themselves. We believe that the public should have control of all public enterprises. It is vastly more essential that our own persons should be carried safely, economically, and conveniently than that our mails should be so transported. We believe that the robbery of the people by all sorts of corners and combinations should be stopped by the executive arm of the State. We believe in the redemption of the laboring classes from the oppression of centuries.

But there are certain methods advocated to bring this about with which we have no agreement. Some of these occur in an article, entitled "Regeneration as a Factor in Reform Movements," in the November *Review*. The article has the ring of sincerity, but we fear that its premises are untenable. We do not believe, for example, that "money is the creature of law." Money, if it be any good, must be the representative of value. As the creature of law, or the accident of the printing-press, "issued directly to the people," as the author suggests, it would, we fear, sooner or later be found to be, instead of an increase of wealth, only an increase of waste paper. This expedient has been tried so often that we are surprised that it finds anyone so belated as to champion it. The personal check is money, and because of its ample security, convenience, and safety more than nine tenths of all the business of the country is done by it. This fact, if none other, would make the volume of money both flexible and well-nigh unlimited. What men really want is not a vast volume of money in circulation; what they desire is real wealth, distributed and circulated by the magic wand of legislation, without sweat or toil, so as to fall somehow into their own possession. Is it not lamentable that the acquisition of money should be given so much prominence in our modern practice, when

nobler fields are inviting the youth of America, such as those of science, of art, of philosophy, of literature, of statesmanship, of philanthropy, and of religion?

Further, our Saviour did not inculcate the Mosaic system upon his followers. Note his treatment of the Mosaic laws of divorce, of the *lex talionis*, etc. In regard to the division of property he says, "Who made me a judge or a divider over you?" (Luke xii, 14.) So far from the taking of interest being a sin, even the Mosaic law allowed the taking of interest of others than Jews (Deut. xxiii, 20). The taking of interest is certainly as defensible as the taking of rent. It is more than doubtful if the early Church for more than two centuries practiced communism.* Even Acts v, 4, seems to recognize right of personal property: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" No doubt great liberality was enjoined and enforced by the early Church, but we are not warranted in assuming that they had all things common. From the statements of our author that Christ taught the Mosaic socialism in the synagogue of Nazareth and was mobbed therefor (Luke iv, 16, *ff.*), or that he was crucified for driving out the money changers from the temple, we must respectfully dissent.

In the readjustments between capital and labor great patience and wisdom are needed on both sides. The high water mark of wages can only be reached by cooperative association, where capital and labor are one, and labor takes all. But cooperative association demands of labor economy, sobriety, intelligence, and the finest moral fiber, to say nothing of skill and capital sufficient to meet all competition.

And now, lastly, that the regeneration of the individual would regenerate society, our brother, we think, tacitly admits, when he diagnoses the root of the evil in the industrial world to be due to the unrighteousness and especially to the covetousness of men. For there are evils which true regeneration must correct. We must still continue to hold the old-fashioned doctrine that nothing, after all, is so much needed in settling all the inequalities of life as the regeneration and sanctification of the selfish human heart. We should never forget that society is lifted up and made better only as the individual is lifted up and regenerated.

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AN UNNECESSARY DISPARAGEMENT.

I HAVE read with interest Dr. H. H. Moore's article in the January-February *Review* entitled "The Gospel in Nature." I am willing to grant him about all he asks for nature in its relation to the revealed scheme of redemption. His utter denial of the doctrine so long held that the fall affected nature, without deigning to give evidence, is hardly respectful to the eminent theologians, including Mr. Wesley, who have firmly supported that doctrine. There are also a few expressions introduced touching the

* See Teaching of the Twelve Apostles, chap. 1; Epist. of Clement, chap. xxxviii; Epist. of Barnabas, chap. xix.

subject of man's regeneration that the orthodox Church has only been accustomed to find in the literature of evolutionists and mere moralists. Instance the following (*italics mine*): "His [man's] ruin can be *arrested*, and the fallen creature *started upward* on a career of *moral improvement*." (P. 25.) But as the author is not attempting to discuss a scheme of regeneration we only call attention to these unguarded expressions, without laying to his charge any doctrine of regeneration other than the accepted ones of grace and faith. But we reach the bounds of forbearance on page 29, where, for the sake of emphasis, the author disparages the place of the Old Testament Scriptures in the scheme of redemption, of which Christ and his teachings form the basis. How becoming the following would be if coming from the pen of a disciple of Alexander Campbell: "During his ministry Christ made but little use of the Old Testament Scriptures—barely enough to give them the sanction of his authority. . . . In no case does he draw from them the basal element of the kingdom he came to establish." Is the atonement, or is it not, the basal element of Christ's kingdom? Did not Christ say, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up?" Which best teaches the idea of atonement—an idea with which the kingdom of Christ is indissolubly bound up—the Old Testament Scriptures or nature? Nay, may I not defy anyone to produce from nature a single teaching on the atonement?

The use Jesus made of nature is apparent throughout his teachings; and about all Dr. Moore claims in that direction can be conceded. But why this disparagement of the prophecies? Many of the references to nature found in the teachings of Jesus would have no force but for their prophetic and historic background in the Old Testament. This is true, notably in the lessons from water and manna. It will be further noticed that the use Jesus makes of nature is not for any value *per se*. He never makes nature the subject of direct contemplation. It is scarcely possible, however touchingly Jesus refers to the lilies of the field, to conceive of him as admitting any intrinsic value in the lily as compared with the great moral truth he was endeavoring to inculcate. We could much more readily believe him to be contemplating, at the very moment of this reference to the lily, the great historical panorama of God's providential care of Israel as spread upon the sacred parchments of Moses and the prophets.

It should not be overlooked that the magnificent reference to nature, as found in the nineteenth psalm, is given for the express purpose of exalting the "law of the Lord," which at the seventh verse is said to be "perfect" and "converting the soul," as contrasted with the insignificant office of the "heavens." "Stand in awe," says Nature, in her grandeur; but Scripture, freighted with the riches of redemption, shows us how to sin not. Can we not get an idea of the value Jesus placed upon the Old Testament Scriptures as we see him using them in demolishing the studied questions of his enemies? Was it nature or the "sword of the Spirit" that Jesus used when facing the world's tempter in the wilderness? Where were the tender thoughts of Jesus when conversing, after his resurrection,

with the two disciples on the road to Emmaus? Although the clouds above him may have been like

The beauteous semblance of a flock at rest

he notes them not. The gorgeous loveliness of his surroundings could not call his thoughts from their rich feeding in the pastures of prophetic revelation. "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Then it is not a question to be determined wholly by quotations from the teachings of Jesus. Will anyone dare to say that the character of Jesus bears but indifferent evidence of the impress of the Old Testament Scriptures? While there is in his buoyant nature an openness, a freedom from the strict letter of the law, and a joyous harmony with flowers, birds, and brooks, it is unnecessary to emphasize these at the disparagement of the deeper qualities in his character and teachings which were due to his absorption of eternal truth as revealed in the ancient inspired writings.

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CHAS. L. BOYARD.

"ST. PAUL'S IDEAS OF THE RESURRECTION."

THE July-August number of the *Review*, for 1892, contained in "The Arena" a short article with the above caption. Its positions seem so misleading that from some quarter should appear an answer. 1 Cor. xv, 44, is used as a text, and the questions are asked, "What is the subject alluded to by the pronoun 'it?'" and "What is the object of the argument?"

With regard to the latter question it may be granted that Paul was discussing fact rather than theory. The fact, however, seems utterly impalpable apart from some theory. I call for any evidence to show that such an idea of the resurrection as our brother advocates would have been specially repulsive to the Greek mind. It was a resurrection that signified what it said—a raising of the body—which met with such deep disapproval that it called out the mockery of Mars' Hill. Greek philosophers, I judge, might easily enough have accepted some modern theories of the resurrection. But confessedly the preaching of Christ's Gospel—of which the resurrection was ever a prominent part—was foolishness to these heathen philosophers. There must have been in it something diametrically opposed to their own speculations.

In regard to the word "it" I invite a careful and unprejudiced examination of the Greek of verses 42, 43, and 44. In the original the word "it" has no representative. In the several expressions corresponding to the English "it is sown in weakness," etc., the Greek construction is impersonal, so that "there" might be used as well as "it," and a fair sense-rendering would be, "There is a sowing in weakness, there is a raising in power," etc. When verse 44 is reached the impersonal construction disappears, and we read, "There is sown a natural body, there is raised a spiritual body." Body—*soma*—in the Greek is not a predicate noun, but is the subject of the verbs. So it is not the whole man that is sown, but the body. It is not a case of synecdoche, but simply of emphatic trans-

position of subject and predicate. Then, by fair implication, the subject of the impersonal constructions in verses 42, 43 is the same as that brought out in verse 44. The continuity of discussion will not be questioned. "It" is used simply to fill out the sentence in accordance with the transposed construction, and hence refers to that in the natural place of which it stands, namely, *soma*. In the latter clause of the same verse (44) the translators have used "there" to represent a similar original construction. So the whole labored argument to prove that "it" stands for *nekros* falls flat. In support of the constructions asserted I refer to Winer's *New Testament Grammar*, page 522, secs. 58, 59; also to page 549. In both places these passages are given as illustrative examples of the rules.

Some other things let me notice. The definition of the word *nekros*, while correct for some passages, cannot be admitted as its universal significance. It frequently signifies simply a dead body, a corpse, the precise meaning assigned to *ptoma* in the argument. Any considerable reading of Greek authors will make this clear, or it can be learned from a lexicon. But suppose it did mean just what is asserted. Upon this supposition much is said about the resurrection from the dead as indicating that the bringing again from hades is the one thing to be considered. Now the resurrection connotes two thoughts, the rebuilding of the house and its renewed occupancy by the former inhabitant. The argument before us loses sight of the first thought. The view is not so much incorrect as incomplete; but the partial vision has begotten distorted ideas.

It seems far-fetched to drag into this discussion of Pauline ideas any reference to the word *ptoma*—a word never used by Paul, and occurring only five times in the New Testament, in two of these being a disputed reading for *soma*. But if it must be done it will hardly be denied that what was laid in Joseph's tomb was not the subject of a resurrection in the case of Christ. The reading of Lachman, Tischendorf, Tregelles, and Westcott and Hort in Mark xv, 45, makes this to have been a *ptoma*.

But how about the "sleep?" If in scriptural language it is not the body which sleeps how shall we defend ourselves against the doctrine of a sleep of the soul in the grave from death to the resurrection? There is no defense. I would like to assume that our brother does not accept this doctrine.

Two remarkable statements occur in the closing paragraph of the article. "There is no life principle or germ which inheres in the body." It would seem that this statement is so palpably untrue that to hold it up to the light is all-sufficient. "It is not the body that dies." The expression "dead body" is scriptural. What does it mean?

The theory of Richard Watson, that Paul's illustrations in 1 Cor. xv are illustrations simply, but are not intended to give exact representations of the resurrection,* cannot successfully be gainsaid. There is, then, nothing to be gained from the grain illustration by the defendants of the germ theory of the resurrection.

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* Watson's *Sermons*, vol. 1, p. 251.

THE ITINERANTS' CLUB.**HISTORICAL.—THE HISTORICAL STUDIES FOR THE QUAD-RENNIUM.**

In the last issue of the *Review* attention was called to the study of English, on the part of young ministers, as of fundamental importance. Next in order is the study of history. History is the record of humanity in action, and in its very nature must be of surpassing interest. The arrangement of the course is worthy of notice. For preachers on trial the first study mentioned is the "History of the United States," next, "Scripture History," and then the "History of American Methodism." No one will question that it is of prime importance that the young minister be not only moderately but thoroughly familiar with the history of his own country. It is essential for him to understand the relations of his ministry not only to individuals but to the conditions of the people among whom he is called to minister. It intensifies his patriotism—an element very essential to a true minister. Scripture history sets forth the historical facts, around which the religious development of the world has gathered. By this study he traces the progress of the Church of God and the relation of the Old Testament to the New Testament Church. He thus becomes acquainted also with the great historic characters who have been God's instruments to carry forward the Redeemer's kingdom. A knowledge of Bible history, therefore, must be as fundamental, yea, more fundamental, than a knowledge of the history of one's own country. In the same relation the young minister is called upon to study the history of American Methodism. This is as peculiarly his own as the country is his own, and the knowledge of the history of that branch of the Church in which he is called to minister is certainly essential in order to the most efficient building up of the kingdom of God through the Church of his choice.

Having finished these preliminary studies and having been examined thereon, he is next called upon to study universal history. There are two ways of pursuing all studies; one is to proceed from the general to the special, the other, from the special to the general. Universal history is logically first in order. Beginning with ancient history he passes to mediæval. The student is next required to read the history of missions of the Methodist Episcopal Church. In the second year the study of universal history is continued; but it now takes the form of modern history, and side by side is placed for reading during the second year the history of Methodism. Methodism is an essential factor in modern history. It is one of the offshoots of the great Reformation. Indeed, it is itself a new reformation under John Wesley. It is eminently proper that this foremost of the religious developments of modern times should be studied in its relation to modern history. In the third year the historical studies are still continued, and the student is engaged upon the his-

tory of the Christian Church. The religious aspect of history is fully recognized. In the probationer's course American Methodism is the subject for consideration. The first year is devoted to the history of missions; the second year to the general study of Methodism; the third year to the study of the history of the Christian Church. In the fourth year history is presented in its relation to the development of modern thought, and the History of Rationalism is to be carefully read by the candidates for ordination. A thorough mastery of this course cannot fail to be of great service to the ministry. The importance of the subject here considered cannot be overestimated.

The study of history is of special value to the gospel minister. He learns to trace effects to their true causes. He notes that events connected with the movements of nations have radical relations to antecedent causes. It seems at first that they are spontaneous movements of the human mind. History, however, discloses the fact that when similar mental states are found in great masses of people there must be something out of which they spring—something out of sight to the ordinary observer, but which has nevertheless acted as a cause. This power to trace the influences that produce great national movements is one of the advantages of the careful study of history, and is one of great importance to all who would exercise influence over their fellow-men.

A further advantage of historical study for the preacher is its influence in promoting vividness of style. The successful historian is not only a philosopher, he is a painter. The evolution of events is but a part of a true history. They must be presented in a style calculated to arrest attention. The graphic power of Macaulay is familiar to all. How vigorously, often grotesquely, Carlyle portrays a character or sets forth an event! What a study for style and vigor and clearness are the historical writings of Dean Stanley! There is danger that in pure theological or philosophical studies the preacher may lose that vigor which arises out of the grouping of events belonging so peculiarly to the domain of history. The successful historian must be a master of style as well as a collator of facts and a student of their philosophy; and all these elements are desirable and important in a preacher.

History is a vast field for the collection of material for sermonic illustrations. The facts are important, and they are found in connection with the busy world. They serve one purpose in the book; they will serve a very different purpose in the sermon. It is true that gleaners in this field have been numerous, and they have classified these illustrations under separate heads, so as to be readily accessible; but they are not as valuable as those which one has collected for himself.

The extensive and thorough study of history will keep the preacher in touch with all countries and all ages. It enlarges his mind and deepens his comprehension of the movements of mankind. It leads him to understand how much men may differ from one another and yet each contribute his part to the world's progress. It makes him at once more humble, more tolerant, and more effective.

HOMILETICAL.—MATERIALS FOR SERMONIZING.

(Continued.)

THERE is a class of sermonic material, incidental, it is true, but nevertheless vital to a successful sermon. It cannot be stored away for reference in scrapbooks or preserved in memory. It is that unwritten material which gives vitality to all other forms of preparation, and without which all other attainments are but "as sounding brass or a tinkling cymbal." It is incapable of exact definition or description. It is derived from two sources, namely, communion with God and contact with spiritual minds.

It seems, of course, incongruous to speak of the experiences which come from communion with God as material for sermonizing; and yet are they not such? It is true those rich experiences are within reach of all Christians, but in the minister they serve to enrich all that he thinks and says. These experiences determine the selection of a topic, the kind of illustrations to be employed, and the language in which the thoughts of the sermon are clothed. The conceptions of truth in a spiritually minded person are richer and their expression more vitalized than the same subjects treated by one who is not so fully alive to the deep things of God. This does not involve the necessity or propriety of a pulpit nomenclature. Indeed, it prevents anything that is merely perfunctory in tone or utterance, by imparting to each effort of the preacher a freshness growing out of the richness of his present experience. Has it never been noticed how fresh the prayer and class meeting talks of a deeply spiritual man are? The old song has new life when the souls of the singers are expressed in it.

More than this, however, is necessary in order to give efficiency to the preacher's pulpit efforts. He will find great help in a knowledge of the experiences of others. Hence, selected biography must have its place in the preacher's studies. All biography is not helpful. Real biographies are not numerous. If not morbid or abnormal, they are full of material to stir the heart and develop the graces. Mere eulogistic biographies, those which narrate only the successive steps in a career, what positions filled, how he attained them, and how he succeeded in them, are in general of little value.

There was something of a shock in the literary world a few years ago, when the letters of Thomas Carlyle and of Mrs. Carlyle were given to the public, but yet without them their real life would not have been known. Perhaps the world had no business with it; but if a narrative is given to the world it should be a truthful one. So of the biographies of good men and women. Those only are valuable that convey the truth and open views of spiritual life which are helpful to others. A discriminating study of biographical writings, therefore, forms a valuable kind of material for a sermon, both by the stimulus that comes from rich experiences and also by illustrations which are thereby furnished. They keep the heart fresh; they stir the emotional nature; they present thoughts outside of the conventional lines, and they mold thus the thinking of those who

read them. These studies and experiences enter into and give effect to the other knowledge of a preacher; so that in a modified sense, at least, they may be termed materials for sermonizing.

PRACTICAL.—“THIS ONE THING I DO.”

EVERY man who succeeds must have a high regard for his special work. *Preaching and pastoral labor must be the specialties of the Christian minister.* Indeed, they are his exclusive work. They belong together and mutually supplement each other. “This one thing I do” is specially applicable as a motto for him who would lead men to Christ. He must first of all *preach*. This is not a mere expedient of the Church, but the divinely ordained means for bringing the knowledge of salvation to men. “How shall they hear without a preacher?” While pastoral oversight is very important, preaching is essential. It is not uncommon to disparage preaching; but, from the time when Jesus delivered his inimitable Sermon on the Mount until now, preaching has been the instrument which the Holy Spirit has blessed for the diffusion of the divine truth. “As Christ himself,” says an authority, “was the Divine Word made flesh, so, designing to employ human agency for the promotion of his kingdom among men, he made a special appropriation of man’s distinguishing faculty of speech by appointing it as the primary and principal means of diffusing God’s word of truth and message of salvation throughout the world. . . . It resembles the best forms of demonstrative address, but transcends all secular oratory in the moral grandeur of its themes, and especially in its specific design of enlightening and quickening the consciences of men as a means of affecting their earthly character and their eternal destiny.” The history of the Church is therefore largely a history of its great preachers. Paul, Augustine, Chrysostom, Luther, Calvin, Knox, Wesley, largely represent to the world the progress of the Church of Christ.

Perhaps no more striking illustration of this devotion to a single work is found than in the late Bishop Phillips Brooks, whose loss is so widely mourned by the whole American Church of all creeds and names. One writer, Dr. Abbott, said of him before his death: “He was always and everywhere a preacher. I doubt whether he has ever given a popular lecture in his life; I do not recall a single literary, or scientific, or political address, nor, interested as he is in moral reforms, a distinctively moral reform address; he does not write for the periodical press; he rarely allows himself to be interviewed on current topics; and though he is in great requisition as an after-dinner speaker he rarely accepts, and when he does his after-dinner speech might, with but little change even in form, be repeated the next Sunday as a sermon.” This statement might be misunderstood to mean that he never did anything but preach sermons. It rather means that his writings, which were not extensive, grew out of his work and were closely identified with his ministry. Another writer says of him: “With perhaps the single

exception of his ventures in verse and his dispassionate paper on the 'Episcopal Church,' in the *Memorial History of Boston*, Bishop Brooks's claims to be considered as an author rest upon his published sermons, lectures, and addresses." They were, however, first delivered as addresses and afterward put in book form. In this oneness of purpose and work lay, in part, at least, the secret of his wonderful success. Preaching and pastoral work absorbed him. His whole manhood was consecrated to the Gospel. He believed it the true remedy for the spiritual, moral, and social wrongs of the world. He was always and everywhere a preacher.

This consecration to the full purpose of his calling is too often lost sight of by the young preacher. He is in danger of making these subsidiary. These two, preaching and pastoral work, are fundamental, essential. The preacher should, so far as possible, intermeddle with all knowledge and should secure all culture; but they are merely means to an end. They are the material with which he becomes better fitted to "hold forth the word of life."

PRESERVATION OF MATERIALS.

(Continued.)

THE interest excited among the readers of the "Itinerants' Club" over the preservation of sermonic materials has its latest expression in the following letter, which we are pleased to insert:

EDITOR ITINERANTS' CLUB: Until recently I had long felt the need of some plan by which I might preserve the literary wealth of current papers, magazines, reviews, etc. Many of these, unlike a book in our libraries, must be read once for all and cast aside. I have for some time used a plan which has greatly aided me in this endeavor. I procured a suitable blank book and read with this and my pencil in easy reach. Whenever a thought is suggested I jot it down. Carefully I go through perhaps a hundred articles each week, gleaning their best suggestions and putting them in this note book. A little margin left on the page and an index word written with red ink facilitates reference. Also an alphabetical index in which all these index words with their pages are recorded will aid. A mark across a paragraph and also proper place in index will show that the thought has been incorporated into sermon or other work. This will save needless reference and repetition, and will keep the bulk of references reduced to practical volume. Such a method preserves many of the best thoughts which otherwise we would lose. At the same time it becomes a fountain of varied wealth into which we may dip for sermon material, saving possibly some empty headaches. Previous plans given open us to a library. This one, or some modification, will conserve the wasting literary forces of our best and newest articles. The problem is that of the cistern with a leak which empties almost as fast as the pipe fills. The problem may be solved by stopping the leak.

Greeley, Neb.

C. OWEN LARRISON.

FOREIGN RÉSUMÉ.**SOME LEADERS OF THOUGHT.****PROFESSOR DR. VOLCK, OF DORPAT.**

PROFESSOR VOLCK is a leader in the orthodox party in Germany. He has no patience with that species of biblical criticism which does violence to the reverence which the Church feels for the Bible, and which does not spring from or is not guided by an experience of the great truths of Holy Writ. His view concerning the Holy Scripture is that it is for the Church, as a whole, the normative word of God, and that it contains for the individual the word of God which is able to make him wise unto salvation. Each portion of the word of God is to be judged and valued according to the relation of its fundamental teaching to the whole Bible. The whole Bible is the word of God, and it is a unit. Each book, and every part of each book, has its place and function. But by this he does not mean that the Bible was produced by men who were merely the amanuenses of the Holy Spirit. Such a view must always exist, and can only exist, where the sacred writings are thought of out of connection with sacred history, and when they are made a compendium of religious doctrine, and Scripture is coordinated with revelation. All such must affirm for the Scripture absolute inerrancy. Volck does not take this view. He does not call the Scripture revelation, but the record of a revelation, which, though composed of diverse elements, is nevertheless perfectly harmonious, and which is essentially connected with the history it records. The Scripture, therefore, is due to the same forces which produced the sacred history, namely, God's activity in the midst of his chosen people and man's free action in view of the divine revelation. The divine activity did not destroy the human individuality, but rather prepared the human organ for its own action, and fitted it to be the organ of the divine Spirit. Hence he would call the Bible the divine-human word. It is God's, but it is none the less man's word. The divine message became human as the divine Word was made flesh. Hence we see in the Bible the form of the servant. But through it shines the glory of God. The divine operation upon the human authors was as diverse as the elements composing the book. The possibility of error may be admitted in reference to all those portions of the Bible which do not at all touch, or else do not touch the essence of, the sacred history. The Church in the selection of the canonical books was as truly under the divine guidance as were the Scripture writers. The scheme has the merit of self-consistency. It is strongly tinged with mysticism, which seems to be the only refuge from absolute supernaturalism on the one hand and rationalism on the other.

PROFESSOR DR. HERMANN L. STRACK, OF BERLIN.

IN this country Professor Strack is regarded by many as an extremely radical critic. And his concessions to the most advanced criti-

cism seem almost to overthrow our faith in the Pentateuch. He defends the rights of the higher critics in their investigations of the Pentateuch. He claims that it nowhere asserts its Mosaic authorship, and that literary analysis has proved with unquestioned certainty the compilation of the first four books of Moses from written sources, and the compilation of Deuteronomy from still another source, while these sources can be traced also through the Book of Joshua. With him the only questions remaining are the number, the order, and the absolute age of the written sources. As to the future results of Pentateuchal criticism he expresses himself cautiously; but one thing is clear to him, namely, that the Mosaic authorship of the first five books of the Bible will never again receive credence. But all this does not destroy the credibility of the Pentateuch; rather it is confirmed thereby. Any history is strengthened in its statements by the concurrence therein of a variety of sources. And in any event Christianity has nothing to fear from the results of criticism. Nevertheless, Professor Strack is, for Germany, a comparatively conservative critic. He by no means accepts the most extreme results of the higher criticism, and as compared with some he is very moderate. He thinks that the Graf-Wellhausen theory will fail to justify itself before advancing civilization. Ezekiel was not written before but subsequent to the so-called Priestly Code. Much which, in the Pentateuch, has been regarded as post-exilic Strack claims cannot belong to a late period. It is most likely that Moses wrote many things which were subsequently embodied in the Pentateuch. In reviewing this scheme, so inadequately stated, it is interesting to note how much Strack rejects which we have been accustomed to take for granted, and how much faith he still has in the old book. Students are often driven to conclusions entirely contrary to their prejudices. This was the case with Delitzsch, who came over shortly before his death to the ground held by Strack. Men who are not familiar with the subjects under consideration can scarcely estimate the arguments which are adduced for and against a theory. Final decisions must be deferred.

PROFESSOR L. SCHULTZE, ROSTOCK.

THE conservative party in Germany holds fast to traditional views of the New Testament far more than of the Old. Of this Professor Schultze is an example. He accepts every book of the New Testament as written by the author to whom it is ascribed by tradition, unless indeed an exception is formed by Hebrews, which he ascribes to Apollos. He represents essentially the standpoint which prevailed prior to Semler, whose rationalism is a thing of the past. Neither the arguments of Schleiermacher, Hupfeld, and Strauss, nor the methods and presumptions of Baur and the Tübingen school, nor the theories of the intermediate school have influenced him one iota. In fact, he denies that we owe any debt whatever to the investigations of Baur in the field of New Testament criticism, except that he occasioned a more thorough establishment of the genuineness and trustworthiness of the New Testament writings and a better preparation

for the defense of the citadel of truth. Schultze denies the possibility that the Church of the second century should have been so easily imposed upon as to accept as apostolic works written by the men of the period. Least of all would they have tolerated the perpetration of a forgery in the interest of the truth, since among their foundation principles were honesty and sincerity. The Church of that period had a profound consciousness of its responsibility in reference to the defense of the apostolic truth. This is proved by the fact that they distinguished carefully between the genuine and the spurious. Schultze shows the thoroughly unscientific character of much of the higher criticism of the New Testament from the days of Baur down to the present time. Especially does he affirm that tradition, so far as it can be ascertained by careful investigation, must have more authority than a criticism based upon an examination of the contents of a document. The accusation that this is to accept the principles of Roman Catholicism he repels for the above reason. Admitting the diversity of opinion among orthodox investigators, he declares that there is far more diversity in the opposing camp. In fact, while hoping that many open questions may yet be settled, he believes this can never be done until the critics return from their negative dogmatic standpoint to that of the Scripture and the Church. This, however, would end all criticism, which might prove a great blessing to the world.

RECENT THEOLOGICAL LITERATURE.

REVELATION AND THE BIBLE, BY R. F. HORTON, M.A.

This is a new sort of critical literature. As to its kind, it is the only one of which we know in the English, and indeed the only extensive attempt in any language, although the Germans have given us very brief treatises of a similar sort. It is an essay in reconstruction. Accepting the results of the higher criticism, he attempts to show what the Bible still is to us. The business man after a financial crash looks about him to see what his condition is. Our author finds himself just as wealthy as before, with a healthier constitution to fit him for future transactions. Henceforth his business will be conducted upon a firmer foundation, with less of speculation, on more rational and on safer principles. Professor Horton loves the Bible, the Church, and Christianity. However he may differ from long-accepted views, there is in his treatise none of that vice of *Rücksichtslosigkeit* (reckless disregard of consequences, etc.), as the Germans call it, which characterizes so many of the works of higher critics. He assumes as a fundamental principle that God does not reveal in any age of the world what men in that age can ascertain for themselves. When, therefore, he finds records of the flood or of the tower of Babel in the buried remains of the ancient world he concludes that there was no revelation given for the recording of such events. But when he compares the biblical record of these with the extra-biblical he sees God revealing himself and his will through the former. Or, more strictly, God revealed himself in the events, and the record of the events is merely the record of the revelation.

The historical statement of the event in the Bible may not be in every particular correct. But he challenges anyone to deny that there is a revelation of the divine being in the event described. The author enthusiastically believes that so far from damaging the cause of revelation in the minds of thinking men the higher criticism will greatly further it. The whole tone of the book is to be commended to critics. A few more of the same kind by Christian scholars would show that the aim of criticism is not destructive. Too many critics have apparently rejoiced in the havoc they have wrought in the old beliefs concerning the Bible. Horton does not proceed in the spirit of the iconoclast, but as a lover of Christian truth.

AN EXEGETICAL HANDBOOK ON THE REVELATION OF JOHN.

THIS is the fourth edition of Düsterdieck's work, which forms a part of Meyer's *Commentary on the New Testament*. He takes up here the very latest theories of the origin of the Revelation. The theory of Völter is that the book is made up of five principal groups of elements: 1. The original apocalypse of the apostle John in 65 or 66 A. D.; 2. The additions by the original apocalypticist in the year 68 or 69; 3. The first modifications by an editor in the time of Trajan; 4. The second modifications in the year 129 or 130; 5. The third editing in or about the year 140. This theory Düsterdieck rejects because he finds absolutely no evidence of a multiplicity of authors, but abundant evidence that it was written by one person at one sitting. He furthermore affirms that Völter's hypothesis does not rest upon any fixed principle and hence makes the impression of being capricious. It is to be regretted that he does not discuss somewhat more at length the more scholarly view of Vischer, which is strongly commended by Harnack. According to that theory there are in the work two distinctly traceable elements, one Jewish and the other Christian. An example of the former he thinks he finds in chapter xii, 1, *f.*, according to which the birth of the Messiah is yet to take place. He finds further evidence in the supposed existence of Aramaisms in all these Jewish portions. This original Aramaic document was worked over by the Christian translator into our present apocalypse. But Düsterdieck thinks it highly improbable that the Christian translator or the Christian Church should have accepted the idea of a Messiah yet unborn, and especially of a Messiah who should neither suffer nor die. And so he rejects the theory of Vischer without giving any substantial reasons to his readers. As to the author of the book, he affirms that the book itself does not assert the traditional view. He is thoroughly convinced that it is not the work of the beloved apostle in banishment upon the isle of Patmos. Yet the book was written by some one prior to the destruction of Jerusalem. Its non-Johannean origin does not deprive it of the authority the Church has always ascribed to it. To the average reader it would certainly seem strange that after acknowledging so much he should deny its author to be John. But the way of the German critic of Scripture is past finding out, for he has a way all his own.

THE GERMAN CONFLICT ABOUT THE APOSTLES' CREED.

A TERRIFIC storm has just swept over the German theological world. Some students asked Professor Harnack, of Berlin, whether in a certain exigency he would advise them to petition the State Church authorities not to require henceforth subscription to the Apostles' Creed as a condition of admission into the ministerial office. Professor Harnack replied that an opinion on such a subject was impossible to one who had not yet finished his theological course, and that to agitate the question would produce confusion of conscience with many and perhaps lead some to take positions which they might later bitterly repeat. So far the response was wise and prompted by a desire to preserve peace in the Church. But the learned professor went on further to say that personally he wished that instead of, or alongside of, the Apostles' Creed might be placed a short confession that would more accurately and clearly express the conception of the Gospel as brought out by the Reformation and subsequently in the Protestant Church, and that might do away with certain stumbling-blocks which many earnest Christians, both lay and clerical, find in the language of the present creed. At this people would begin to prick up their ears; but yet his objection to the creed is not made specific. This, however, he proceeds to do. It is the sentence, "conceived by the Holy Ghost, born of the Virgin Mary," which he avers many sincere Christians cannot believe. Those who are acquainted with Professor Harnack's teachings know that he long ago expressed himself as doubtful, if not positively unbelieving, on this point and the related doctrine of the preexistence of Christ. It was not, therefore, his personal belief which produced the tempest, but the fact that he should propose a creed from which that article should be omitted, or at least that acceptance of the creed should not bind the clergyman to read that sentence in the services of the sanctuary. A cyclone of indignation swept down upon Harnack's head; personal and party bitterness increased the fury; misunderstanding and misrepresentation made matters worse. Many clergymen whose only merit is their orthodoxy were among the most active of the agitators. Hence many sympathized with Harnack who otherwise would have opposed him. On the 5th of October last a meeting of theologians sympathizing with Harnack was held at Eisenach, in which it was declared that they had no idea of robbing the evangelical Church of the creed; but they did dispute that its use in the churchly liturgy binds either the clergy or the laity to acceptance of every portion of it. One might reject the article in question and yet be an evangelical Christian if he placed his confidence alone upon the Lord Jesus Christ in life and in death. They further declare that to make the foundation of Christianity the article that the Son of God was conceived by the Holy Ghost and born of the Virgin Mary beclouds many consciences which cannot accept this declaration as truth. They assert that neither the Scriptures nor the evangelical confessions have given the first chapters of the first and third gospels any such decisive significance, and that neither Jesus nor the apostles in their preaching made any reference to it

whatever. Here comes forward again the old question of the person of Christ. That Christ was divine Harnack would not deny, but the miracle of his birth, as related by Matthew and Luke, he does not regard as sufficiently well attested in the Bible to compel belief. It would seem that if a clear statement by two of the gospels could substantiate a fact this fact were sufficiently well supported. But it is just here that we see the use made of the results of the higher criticism. By critical processes doubt is thrown upon the trustworthiness of certain portions of the gospel record, and then the doctrines dependent upon the same are affirmed to have an insufficient foundation in Holy Writ. To affirm, however, as many do, that the divinity of Christ is dependent solely upon the accounts in the first chapters of Matthew and Luke, is erroneous and dangerous. Such a position ignores all that Christ said about himself, and all that his words and deeds evinced as to his nature, as well as all that he has proved himself to be to his faithful followers. But it is distinctly to be noted that Professor Harnack does not find fault with anything else in the creed which pertains to the person or history of Christ. He does not object to the designation of Christ as God's only begotten Son, our Lord, nor that he suffered under Pontius Pilate, was crucified, dead, and buried, nor that on the third day he rose again, and ascended into heaven, from whence he shall come to judge the quick and the dead. On purely historical critical grounds he opposes the statement that Christ was conceived by the Holy Ghost and born of the Virgin Mary. The Eisenach theologians appear to be right when they deny that the article in question is the foundation of Christianity. That foundation is the divine Saviour himself, not the historical method by which he became flesh. Professor Harnack would, apparently, take the statement in John i, rather than that of the first chapters of Matthew and Luke.

CHRISTUS COMPROBATOR, BY BISHOP C. J. ELLICOTT.

ANYTHING which this learned divine writes is well worthy of attention, and especially is this book in which he takes up the cudgel against the higher critics. As the title indicates, the book is an appeal to the teaching of our Lord as to the authority of the Old Testament. After discussing the traditional and critical views as to the authority of the Old Testament he raises two questions: 1. Have we a right to appeal to Christ on the subject of the composition and historical credibility of the Old Testament? 2. Were the limitation of our Lord's humanity and the degree of what is technically called his *kenosis* of such a nature that his knowledge in regard to the authorship and composition of the books of the Old Testament was no greater than that of the masters of Israel of his own time? To the former of these questions the author gives an affirmative, to the latter a negative, answer. The critical questions connected with the Old Testament cannot be settled solely on critical grounds. The subject is one which demands that we hear what Christ has said, if he has spoken. Furthermore, if we find that he has spoken on the questions in dispute,

whether directly or indirectly, we must bow to his authority. Admitting that he had a purely human nature, yet his limitations could not have been like ours, for we are sinful, while he was sinless. Besides, at the time of his baptism, when the Holy Spirit descended upon him, we must believe that he received an enlightenment which was practically measureless. Furthermore, the combination of the two natures in Jesus must have effected both a power and a knowledge within the human nature which it could otherwise not have had. If it be said that Jesus did not assert his own omniscience for himself, yet it must be admitted that he was far superior to his contemporaries in his understanding of everything pertaining to the Bible. Bishop Ellicott finds that Jesus has spoken in such a way as to clearly establish the traditional view of the Old Testament. Since he knew of what he spoke we must accept his authority; and since no theory of accommodation to the views of his hearers can be accepted, there is no escape from the full significance of the pronouncements of Jesus. We can only add that our author has well stated the strongest objection to the critical view, and that his argument will compel all reverent minds to be cautious in dissenting from his conclusions.

RELIGIOUS AND EDUCATIONAL.

FOREIGN GERMAN EVANGELICAL CONGREGATIONS.

AN evangelical German Church in Sofia has united itself organically with the Prussian State Church, by the consent of the emperor. There are many such German congregations in foreign parts, and whenever they unite themselves with the Prussian Church the authorities in Berlin provide them with pastors who are pledged to remain with their congregations for five years, after which they may return home and be provided with a pastoral charge. In Roumania there are now German evangelical congregations in Jassy, Galatz, Braila, Pitesti, Krajowa, Turn-Severin, Altinadischa, and Constanza. The evangelical congregation in Bucharest is under the protection both of Germany and Austria, but the pastor is subordinate to the ecclesiastical authorities in Berlin. In Belgrade, also, the German congregation belongs to the Prussian State Church.

CONCLUSIONS OF THE OLD CATHOLIC CONGRESS IN LUCERNE.

AMONG the weightiest decisions of this congress was the conclusion that the teaching of Christ, rather than the opinions of the school theologians, is binding upon the Christian. The use of churches and chapels in common with other communions was commended, upon condition that the offer be accepted in the right spirit. It was believed that such a custom would contribute to religious peace and prove a sign of mutual respect and love. All Christians were called upon to overlook their differences in the conflict against Ultramontanism. Concerning the designation "Catholic" they recognized that in the Roman Church there is still a large number of believing Catholics, yet that the honorable title of "Catholic" cannot be applied to the Ultramontane

system, which was established by the Vatican Council and which now obtains in the Roman Church. Hence, they request Protestants of all denominations not to give the title "Catholic Church" to the official system of the Roman Church, and above all not to recognize therein the only Catholic Church, since it neither represents the universal doctrine nor the universal Christian practice and discipline of the ancient Church. Such a request will have special interest in the Old World, where Christendom is recognized as divided into the two parts, Catholic and evangelical—a classification admitted by the language of both Romanists and Protestants. But even in this country their request should serve to correct the manner of expression employed by many.

CONGRESS OF GERMAN HUGUENOTS.

This important congress was opened in Berlin on the evening of October 11, 1892, with divine service in one of the Huguenot churches. After the address of welcome and the response the first session was opened on the 12th, in the assembly hall of the consistory of the French Church, and was led by Dr. Tollin, the president of the German Huguenot Association. According to the report of the president the association numbers five hundred and eighty members, who are scattered all over Germany. There are two hundred French and Waldensian congregations. Professor Dr. Marcks, of Berlin, delivered an address on Admiral Coligny, and School Counselor Sander one on Eleonore of Albreuse. During the second day the ecclesiastical Counselor Dalton addressed the congress on the Russian Huguenots, and Pastor Lorenz on "the significance of the French-speaking countries for the history of the French Reformed congregations of Germany during the last forty years." The Huguenots of Germany are not numerous, but they are a profoundly leavening influence among the German people.

THE SLAVE TRAFFIC IN AFRICA.

In spite of the numerous antislavery societies and congresses the traffic in human flesh is still vigorously carried on in Africa. News has somewhat recently come from Aden which confirms the sorrowful facts. The hard-hearted speculators drive the profitable business of traffic in human chattels more and more. Caravans of slaves arrive daily on the east coast without having met with the slightest opposition in Vituland, which they are obliged to cross. These slaves are shipped from points near Incilah, Massowah, Dhibontit, and Suakim. The miserable creatures are paid for exclusively in modern firearms and ammunition. The cruel treatment of the unfortunates is naturally attended by a terrible mortality. About seventy per cent die on the journey from the interior to the coast alone. New slave hunts were expected during the previous winter in the neighborhood of the Congo State and of the German and English possessions in East Africa. It would seem that something might be done to stop this inhuman traffic in souls if the nations interested in Africa would undertake it in earnest.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

AN article in the *Fortnightly Review* for December, entitled "Religion: Its Future," and one in the December issue of the *New World*, on "The Future of Christianity," strongly indicate the confidence cherished by destructive critics that they have wrought such a revolution in Christian thought that evangelical Christianity is doomed, is indeed moribund. In the first named paper the Rev. Dr. Momerie, who proclaims himself a broad churchman, contends that Christianity "is the most remarkable instance of corruption" in the history of the religion of the world. "Christ and Christianity," he says, "are wide as the poles asunder. . . . Critical investigation is bringing into light what Jesus really taught," is showing that in his teaching there was "neither dogma, nor 'the precious blood,' nor anything of that 'orthodox atonement which is as vile as anything to be found in heathendom.'" As to the Church, he insists that "she represents the religions of the past—religions which Christ and all the prophets condemned—religions which are dying out with the gradual development of the race. The barbaric theory of sacrifice continues to disgrace her formularies; . . . she is essentially antichristian in the importance she attaches to belief; . . . the most highly educated people have discarded the fundamental doctrines of orthodoxy; . . . if she is not reformed she will be destroyed." Her reform, he predicts, is to consist chiefly "in the worship of a deity who is all and only good," in not requiring assent to "doctrines," but only to "Christ or righteousness." But how this Church of the future is to attain righteousness without definite beliefs, the life which is rooted in revealed truth, or the love begotten by trust in the "Crucified One," this inventor of incoherent fallacies does not explain. His theory is as rational as the declaration that a new horticultural method would produce trees without roots. Like all rationalistic theories it stands on the sinking sand of daring assumptions.

The second paper named above is by William M. Salter. It starts with the bold assertion that unless Christianity takes such "a twofold step" as he describes "humanity at large cannot be expected to care much for it." This step means "offering free room for the intellectual spirit of the time," not "by abolishing or revising old creeds, but by granting complete liberty of belief; . . . to have no standards of orthodoxy; . . . to say there is only one heresy, namely, wickedness, and only one essential requirement, namely, the doing of the will of God." Mr. Salter is in doubt, however, whether the Church will meet this alleged condition of her continued influence over mankind. His next point is "that Christianity should go back to Jesus." At present, he says, it lacks "the faith and ardor of Jesus," whose "social dream" it was to introduce "a new social order."

There was "an element of illusion in this expectation," since it has never been realized. But the Church must catch its spirit, go back to Christ's ideal, and strive by fresh contact with him to gain "the faith that mankind can be its own judge, more and more destroying what is evil and garnering what is good." When this is accomplished much of what is earnest and good in the world outside Christianity may be gathered into it.

These papers are cited here, not because of their intrinsic value, for they have none, but to illustrate the drift of thought among men who proudly proclaim themselves to be "liberal thinkers." Both writers are vindictively hostile to Christ, viewed as the sacrifice for human sin. Both papers are characterized by the false assumption that evangelical Christianity is so undermined by scientific criticism as to be tottering and about to fall. Presumptuous men! Their prototypes in Jerusalem imagined that Christianity died when its divine Founder expired on the cross. But as they were ignorant of the inexhaustible spiritual forces which faith in his name was destined to call into abiding activity, so these self-confident modern dreamers fancy that their scientific criticism has well-nigh overturned the faith of Christ. But the stubborn fact is that the Christian Church stands unmoved by their theories, and the power of the living Christ is still mightily working toward the predicted universal triumph of his kingdom.

THE *Bibliotheca Sacra* for January opens with a luminous paper by Professor W. N. Rice, which outlines "twenty-five years of scientific progress." Next we note a discriminative criticism on "Edwin P. Whipple as an English Essayist," by Professor T. W. Hunt. A third article, on "Criticism and the Common Life," by Rev. A. A. Berle, contends that, since Christianity has been criticised from its beginning without loss to its essential truths, it has nothing to fear from the scientific criticism of the present age. In its fourth paper Rev. H. W. Lathe describes "Some Homiletic Uses of the Doctrine of Election;" but to make it presentable he hides the repulsive features of that dogma by clothing it in garments taken from the Arminian wardrobe. In "Science and Christ" W. W. Kinsley ably contends that the Christian theory of the person and character of Christ bears the crucial test of modern thought better than the theories of infidelity. In a judicious paper on "Old Testament Work in Theological Seminaries" Professor O. H. Gates emphasizes the importance of Old Testament study in theological seminaries because of the critical assaults made upon it by rationalists, and contends that colleges should help the seminaries in this work by making Hebrew "either an elective or an optional." A very scholarly paper by Warren Upham, on "Geologic Time, Ratios, and Estimates of the Earth's Age and Man's Antiquity," makes it very obvious that, despite much investigation and theorizing, our old mother earth has not and probably will not suffer our curious scientists to find the year of her birth. Professor McGiffert, in "The Historical Study of Christianity," argues with marked force and pertinency that this study was never more important than at present. It is intellectually profitable to those who pursue it, and sheds a flood of light over "the sphere of Christian doctrine."

THE *New World* for December has a lucid statement of the history, the principles, and the prospects of "The Brahmo Somaj," by Protap Chunder Mozoomdar, a member of that Hindoo sect of theists. After reading it one feels disposed to say that its writer "is not far from the kingdom of God." "Progressive Orthodoxy," if not a strictly formal, is a substantial setting forth of the theology taught at Andover. Excepting the question of future probation taught there, not as an article of faith, but "only as an opinion," that theology, as here stated by Egbert C. Smyth, is rooted in a clear recognition of the unique sonship and true divinity of Christ as the object of that religious trust which begets a truly spiritual life and righteous conduct. The spirit of this admirable paper is delightful. In "Michael Servetus," Mr. J. H. Allen sketches the life and character of Servetus, his opinions respecting Christ, the propagation of which cost him his life, and shows how far Calvin was responsible for his martyrdom. In "The Present Position of the Roman Catholic Church" Mr. G. Santayana, after noticing the indications of effort in the papal Church to regain her former ascendancy in the religious life of the world, concludes very reasonably that her success is problematical. She can never again be what she once was. The spirit of the age is against her. In "The Church in Germany and the Social Question," J. G. Brooks treats of the efforts of the Church in Germany to counteract the growth of socialism through organized efforts to provide for the helpless and for economic education and by practical sympathy with the children of toil. In "The Birth and Infancy of Jesus," by A. Réville, we note a skillfully written specimen of that negative criticism which, by the free use of daring assumptions, transmutes historic truth into plausible falsehood.

THE *Baptist Quarterly Review* for October has: 1. An analytical synopsis of the doctrinal contents of Luther's immortal "Theses," by Professor J. C. Long; 2. A paper entitled "Applications of our National Principles," by A. Bierbower, which considers "the peculiar duties of American citizenship." It is very emphatic in pointing out the peril to our republic that is hidden in schemes and combinations for amassing immense wealth in utter disregard of the interests of the people. When wealth is acquired by robbing the industrious classes of opportunities for acquiring competencies it "provides for its own spoliation. . . . A starving people, when numerous, effect revolutions." 3. The Rev. T. E. Gregory, after contending that Judas did not partake of the "Last Supper," reaches the "lame and impotent conclusion" that the assumed exclusion of Judas from the hallowed rite "constitutes good grounds for the Baptist practice of close communion!" 5. The Rev. A. W. Goodnow, treating of "The Jews and Eschatology," finds evidence in the light of eschatological prophecy that God's covenant with Abraham will be literally fulfilled at Christ's second advent, when believing Jews will be gathered into his kingdom. 6. The Rev. C. A. Hobbs ably and conclusively denies "the alleged cruelty of God to the Canaanites." He treats this favorite allegation of deists and atheists exhaustively, going to the roots of the question and

elucidating the righteous principles involved in those divine providences which gave Palestine to Israel, in place of the hopelessly corrupt people driven out by Joshua and David. 7. In a sensible editorial article on "the strikes" arbitration legally enforced is recommended, and the desirability of a reform in our industrial system, by which, as estimated, some "four thousand men own two thirds of the total wealth of the United States," or, as other economists contend, "one hundred thousand persons own more than half the wealth amassed by sixty millions." These rich men, the writer says, "may not be dishonest necessarily, but the system that makes millionaires is held to be dishonest. It must be reformed!"

THE *Quarterly Review of the Methodist Episcopal Church, South*, for January has: 1. "The Sunday School, Its Place and its Purpose in the Church;" 2. "Henry Timrod;" 3. "Prayer and Providence;" 4. "The Colonial Church in Virginia;" 5. "The Will-o'-the-Wisp;" 6. "Woman as a Breadwinner;" 7. "The Governing Body in Methodism;" 8. "'The Problem' and its Critics;" 9. "A Consecrated Life;" 10. "Our Theology and our Science." Of these papers we note the fifth, in which a sort of free lance metaphysician contends that character and not will determines conduct; but how character is formed without free-willing he does not explain. In the eighth paper Dr. Boland contends vigorously for the theory of his "Problem of Methodism," that when a man is regenerated he is "cleansed from all sin" and prepared "to perfect holiness in the fear of God." But Dr. Boland has many critics in the Church, South, who contend for "a second blessing."

THE *Canadian Methodist Quarterly* for October last had a very discriminating paper by President W. R. Harper on "The Rational and the Rationalistic Higher Criticism," which, after stating the purpose and principles of higher criticism, discusses its method, spirit, and results. In doing this it judiciously discriminates between the pseudo-scientific, narrow, rationalistic, and destructive criticism represented by Wellhausen and Kuenen, and what it fitly terms that rational criticism which is constructive in its spirit and which reverently recognizes both the divine and human factors in Holy Writ. The result of this latter criticism, it claims, will be a general recognition of the supremacy of the sacred word. President Harper has done a valuable service for the Bible in writing this paper. We note also in this issue of the *Canadian* a very thoughtful article on "Jonah, the Fugitive Prophet," by Rev. W. Quance. It defends the historical character of "that most beautiful book in the Old Testament canon" against the theory of those who hold it to be symbolical, Jonah representing Israel and Nineveh the heathen world. Whether the prophet actually *lived* in a fish three days and three nights, or whether he was drowned and restored to life after three days, the author does not pretend to know, but he regards the divine power sufficient to accomplish either event. The lesson of the book is that God was as truly a Father to heathen nations as to Israel. Jonah represented the narrowest opinions

of his race so fully that he was vexed when the penitence of the Ninevites saved them from destruction. Hence, in subjecting him to an effective discipline God rebuked the spirit of his people, and in sparing Nineveh he showed that he loved nations which they despised. These, with four other papers, make one of the ablest numbers of this scholarly Review.

Christian Thought for December has: 1. "Our Modern Aristotle and the Theistic Arguments;" 2. "What Was Man Before He Was?" 3. "Shops and Girls;" 4. "Philosophy and Physical Science;" 5. "Notes on Theism;" 6. "What We Supposed All Intelligent People Knew." The first of these papers is a pretty thorough dissection of John Stuart Mill's theistic argument, which it clearly proves to be without any scientific foundation. The second is a unique argument against the theory of man's evolution from a monkey or some other unknown animal. It claims that the question at issue is not the mode of man's origin, but the fact of his creation. The third paper touches upon the interest of a large class of women who seem to be unjustly treated. The fifth claims that no other hypothesis but that of a personal first cause explains all the facts of nature, for even Voltaire admitted that, "if there were no God, though all nature cries out that he is, it would be necessary to invent him."

The Presbyterian Quarterly (Southern) for January discusses: 1. "Some Popular Misconceptions of Presbyterianism;" 2. "Paul's Purpose in Writing Romans;" 3. "Theological Education in Universities;" 4. "Presbyterianism in History;" 5. "Uses of the Imagination;" 6. "Annihilation." These are all ably written papers. We note the second as showing that Paul's aim in his famous epistle was to correct a false theory in Gentile churches that Christianity placed the Jews upon a lower plane than that of the Gentiles. Paul teaches that the Gospel made no such distinction; both were one in Christ. In the third paper it is claimed that theological education should be given in universities, because it is economical in means and men, and because the presence of divinity students has a beneficial effect on college life. It is helpful also to the theological students themselves. The fifth article is a very able disquisition on the value of a properly cultivated imagination to preachers of the Gospel.

In the *Hartford Seminary Record* for December we note an elaborate and scholarly paper by Professor M. W. Jacobus on "The Evolution of New Testament Criticism and the Consequent Outlook for To-day." This article outlines the history of biblical criticism, showing: 1. That during the first two centuries both orthodox and heterodox critics conceded the historic origin of the New Testament books, but contended for diverse interpretations of their contents; 2. That the criticism of the next following centuries became subjective, in that it sought to prove or disprove their apostolic authorship by their internal character; 3. That the reformers following Luther accepted or set aside their authority as they found or did not find the Gospel in them, neglecting historic inquiry concern-

ing their authorship; 4. That in the eighteenth century rationalism took the field, subjecting the authority of the Bible to the test of reason. The result was the birth of what now claims to be "scientific criticism," which counts historic evidence worthless and "subjective evidence the only thing." Were it truly scientific it would recognize both the external and the internal evidence. As it is, this criticism is one-sided and therefore false. It is "a transitional school." The documentary criticism and the idea of development which is its present fad are animated by the philosophy of evolution, which will probably soon attempt to reconstruct the New Testament as it has vainly tried to reconstruct the Old. Professor Jacobus predicts its failure, but presses upon Christian scholars the duty of mastering those sound principles of biblical criticism which, being true and embracing both external and subjective evidence, must prevail. His paper merits the attention of all students of modern biblical criticism.

THE *Lutheran Quarterly* for January has: 1. "Recent Research in Bible Lands;" 2. "Christianity and Holy Scripture;" 3. "Civic Christianity;" 4. "Labor;" 5. "Essentials of Effective Preaching;" 6. "Coeducation;" 7. "Frederick C. Oettinger;" 8. "The Revised English Catechism." Of these excellent articles we note the second as a forcible argument in defense of the proposition that, in place of the old dogmatic "verbal inspiration theory," the Church should teach that "the divine influence experienced by the sacred authors wrought in harmony with their own free activity." Hence, their writings "are fitted to be a norm of the Church for all time." Also the third paper, which portrays the social and political effects of the Gospel through its bold declarations of the majesty and eternity of law, its power to arouse and satisfy holy aspirations, and its tendency to realize the brotherhood of men in social and civic life.

IN the *North American Review* for December Rev. S. M. Brandi, S. J., answers the question, "When is the Pope Infallible?" He does this with Jesuitical plausibility, in that, while denying a pope's inspiration, he claims for him its equivalent in his contention that every truth belonging "to faith and morals may be infallibly defined by the pope." His illustrations of this alleged defining authority show that it may be made to include all that is contained in inspiration, for the definition may change the meaning of the inspired word. It has already defined the authority of the Church to be superior to that of the State, which it affirms is under obligations to pay obedience to the Catholic Church! The value of this paper lies in the evidence it furnishes that the papacy of to-day is essentially one with the papacy of mediæval times. An article entitled "A Campaign for Ballot Reform," by E. B. Grubb, reveals the domination of political corruption in Hudson County, New Jersey, which was brought to light by his efforts and whose guilty actors were punished in 1892. The paper proves that if honest men were united political debauchery in America could be eliminated from the political life of the country, as in truth it must be if our democratic form of government is to be preserved. In a

paper which asks, "Is Alcoholism Increasing Among American Women?" Dr. T. D. Crothers contends with much force, if not with conclusiveness, that it is not. "Wages of Sin" is a paper on "general paresis," or softening of the brain, by Dr. H. S. Williams, who traces this tragical disease to excessive mental activity, to high living and other sensual indulgences. His words are faithful warnings. "America's Chauvinism," by S. Rhett Roman, is a barbed rebuke of our national vanity, which feeds on a series of misconceptions too patent to be truthfully denied. The spirit of this paper may be somewhat pessimistic; nevertheless the Christian patriot cannot read it without regretting this unethical feature of our national character and being moved to anxiety in view of its possible results.

THE *Contemporary Review* for December has a critical estimate of "Tennyson," by Stopford Brooke; a paper on the "Uganda Problem," which contends that England must retain possession of that part of Africa; a scientific paper on "Aryan Origins," which claims that the white races preceded the Aryan; and an article on "The Idealistic Remedy for Religious Doubt," which contends that Christianity must be viewed less as a system of "saving truths and cardinal doctrines," and more as a life resting on the "real facts of Christ's incarnation, with his forgiving, saving, loving hand and voice, and on the real, living Spirit, with his indwelling, sanctifying energy." But how these facts are to be leaned upon without faith in the dogmas with which they are associated its writer, Professor Simon, does not explain.

THE *Westminster Review* for December has a sketchy but critical and appreciative review of "Lord Tennyson's" poems. It designates him the most representative English poet of the Victorian era. In a suggestive essay on "The English Novel," which pithily estimates English novelists from Thomas Malory, who wrote the first English novel, to Stevenson and Besant, it is claimed that, though the fiction of to-day cannot be compared with the fiction of thirty and forty years ago, yet the general level of everyday novels was never higher than it is at present. This fact, if fact it be, is encouraging to the Christian moralist, inasmuch as from seventy to eighty per cent of the books taken out of the public free libraries in England are novels, which are the sole literary food of millions of English readers. A paper on "The Vole Plague in the Lowlands" chronicles the ruin wrought by short-tailed field mice, or voles, in the sheep pastures of southern Scotland. These creatures are a little larger than a common field mouse and a little smaller than a rat. They do not eat the top of the grass, but cut through the stalks, severing them from the roots. Hundreds of acres of pasture lands have been thus stripped of their verdure, and much distress among farmers has been caused. The sufferers are hoping that the numbers of these voles will tempt birds of prey to destroy them. A suggestive paper on "The Transformation of Energy" explains the alleged discovery of J. P. Joule, that nature is endowed with a certain amount of energy, derived

from the sun, which cannot be increased, but only transformed from potential into kinetic or actual energy. Students of science and philosophy will read this paper with interest, whether they accept or reject its theory.

THE *African Methodist Episcopal Church Review* for January has nine papers of unequal merit. We note one on socialism, which commends Fourierism; and another on "The Origin of the White Race," which traces it to Gehazi, who, by transmitting his leprosy to his descendants, became father of the white race! Alas! that this Review should teach this absurdity to our colored brethren.—The *Missionary Review of the World* for January is a granary of missionary incidents gathered from every quarter of the globe. Among its many good things we note a paper on "South America and the Papacy," which records a movement in Brazil and in the other South American republics having for its aim "a State free from the dominion of the Church and a Church free from the papacy." This important movement is greatly promoted by the circulation of *The Pope and the Council*, a book which contains a "vigorously written historic demonstration of the exclusively political nature of the papacy." Thus South American statesmen are preparing to attack Romanism as "the heresy of domination" and as hostile to political freedom.—The *Wesleyan Methodist Magazine* for December has strong papers on "The Christian Pulpit of the Future," on the question, "Is the Bible True?" and on "Biblical and Theological Elements in Whittier," "Tennyson," etc.—*Lippincott's Magazine* for December has among its minor papers a very interesting sketch of Mr. Keely's struggles to demonstrate his theory that "ether is the medium of all force." It claims that, in the judgment of several noted physicists, the "Keely motor" may yet give the world "a costless motive power" which will work a revolution in mechanical physics.—*The Gospel in All Lands* for January has a long list of articles which illustrate the progress of missionary movements in every part of the globe. It is a rich storehouse of intelligence, and stimulative of Christian zeal.—In the January issue of the *Homiletic Review* we note two timely papers, one of which treats intelligently the question of "Theological Thought in Germany;" the other discusses "Clerical Celibacy: Its Extent, Restrictions, and Exceptions," as viewed by Protestants in the light of Holy Writ.—The *Wesleyan Magazine* (Canadian) for January has three excellent illustrated articles, of which one is on "Egypt," another on "Protestant Memoirs of Neuchâtel," and the third on "Mission Work in the Northwest."—The *English Illustrated Magazine* for December describes "Tennyson's Homes at Aldworth and Farringford;" discusses "King Lear on the Stage;" gives an inside view of "An Historic Pharmacy;" sketches "Winter in the Catskills;" portrays "Pickwickian Topography," etc. These pages are illustrated with many spirited engravings.—The *Treasury of Religious Thought* for January is a storehouse of good things.—The *New England Historical and Genealogical Register* for January is full of papers interesting to students of its special topics.

BOOKS: CRITIQUES AND NOTICES.

A SURPLUS OF BOOKS.

It is not a hasty judgment to say that the literary market is overcrowded. Men write too easily. Venturesome apprentices, conceiving themselves called to authorship, foist their crude compositions upon the public notice. Cheap hacks vitiate the tastes of the reading world with their meretricious productions. Mixed with a little that is good, much is found that is poor or worthless. Paradoxical as it may seem, there is a sense in which the printing-press is proving an injury rather than a benefit to the age. Wise reading, therefore, resolves itself into a choice of books. The familiar advice of many scholars to discriminate in the selection of one's literary company is good counsel. The heart is enriched and the life is molded by what, as well as by how much, a man may read. A few lines from one of the great poets of the ages, a glance at a page of history, or a choice extract from some of the great essayists will shape the conduct of a day. The cautious man must, therefore, be chary in his use of books. The quaint criticism of Robert Hall on a certain miscellaneous reader of books was keen in its satirical force: "He might be a very clever man by nature, for aught I know, but he laid so many books upon his head that his brains could not move." In the interests of good literature the present note is written. Whoever reads the following books will do well: *The Distinctive Messages of the Old Religions*, by George Matheson; *Through Christ to God*, by J. A. Beet; and *Representative Women of Methodism*, by C. W. Buoy.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Distinctive Messages of the Old Religions. By the REV. GEORGE MATHESON, M.A., D.D., F.R.S.E., Minister of the Parish of St. Bernard's, Edinburgh. 12mo, pp. 342. New York: A. D. F. Randolph & Co. Price, cloth, \$1.75.

Behind the study of comparative religion lies the recognition of the religious instinct itself and the inquiry into its primary origin. None of the old religions of the world has sprung suddenly into being, like the mushroom in the night. Man first feels the impulse to worship and pays homage to his chosen deity; after that he formulates his belief into a religious system. If this analysis be in harmony with the facts involved, the principle of procedure followed by Dr. Matheson in the present volume is altogether philosophical. To explain the origin of religion is, therefore, his first endeavor; but, disbelieving that either fear, superstition, or the sense of dependence are primitive instincts, he cannot trace the religious faculty to these mental states. But, on the other hand, the author holds that the realization of the limitations of personal existence led primitive man to seek the universal cause of all things in the world without. Hence came fetichism; then the worship of pure spirits; then the adora-

tion of that spirit as embodied in outer forms. Yet under the last stage, holds the author, polytheism strictly never existed, but rather what has been termed by Max Müller as henotheism, or a recognition of "a plurality of heavenly objects, but in which the place of honor is occupied by each in turn." On this introductory division of the volume—as well as on the following chapter, in which the writer finds that the idea of incarnation is the common element in all religions—it is not possible to linger. If the author differs with Paley as to the way in which primitive man has reached the notion of a universal cause, and if he varies from other students of historic religions as to the subsequent development of the religious faculty, he has nevertheless declared his personal views in so scholarly, logical, and engaging a way that a stronger putting of the case cannot be reasonably desired. Yet all this is introductory to the consideration of the distinctive features of the different religions of the world. The common element in the religious beliefs of China is regressiveness, or a turning to the past in search of rest; the message of China to the world is, "Go back." In India the different phases of thought unite in the idea of human life; and the message of that ancient land is "the proclamation of the pilgrim's progress." The message in a sense outlines a general experience. "Here, for the first time in history, we have a description of man's spiritual road—a description of the path over which the religious life is bound to travel if it would be a complete and rounded life." Parseeism advocates the dual principle of creation, and was, through Zoroaster, "the first deliberate and systematic testimony given by the Aryan religious consciousness to the existence of sin." As to Greece, her religion was "essentially and distinctively the worship of the hour, and the investiture with reverence of the things amongst which she lived and moved." Rome made "the earliest attempt at religious union." In the mythology of the Teuton we discover features of development. The religion of Egypt apologizes for "what is called an idolatrous worship." The message of Judea to the world is "the power of inwardness in the religious life;" and that of Christianity is reconciliation. But in the message of the latter, suggests the author, the religions of the past are themselves included. Christianity "has found a place for them" in its system. "Indian and Greek, Roman and Teuton, Buddhist and Parsee, Egyptian and Chinaman can meet here hand in hand; because in the comprehensive temple of Christian truth there is not only a niche which each may fill, but a niche which, at some stage of its development, must be filled by one and all." So reasons Dr. Matheson. If we have followed to some degree the synoptical method in presenting the contents of his book it has been because his line of thought may thus be presented most clearly to the reader. However the critical student may take issue with him in any of his conclusions, he cannot but be concerned in this new putting of a familiar subject; however unattractive to the casual reader the study of the world's religions has heretofore been, he will not fail to find in the present volume at once an intelligible, worthy, and fascinating portrayal of religious development.

Through Christ to God: A Study in Scientific Theology. By JOSEPH AGAR BEET, D.D. Crown 8vo, pp. 373. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Price, cloth, \$1.50.

This book contains thirty-nine lectures given by Dr. Beet to the students of the Wesleyan Theological Institution at Richmond, England, in which he is a professor. He describes these lectures as "first steps in accurate study of systematic doctrinal theology," adapted not solely to theological students, but also to intelligent men and women seeking "to know all they can about the great realities on which rests the Christian hope." And because they embody much original research they commend themselves to the attention of advanced students. The characteristic feature of these lectures is in their purpose to show "that, by a strictly historical and scientific and philosophical method, definite and assured results may be reached touching the unseen foundations of religion." Thus they describe and arrange facts "which cannot be explained by the various forces observed operating in the material world and in human life around and within us, and which therefore reveal the operation of forces other than these." From these facts the underlying principles are deduced, and from these, "still broader principles, with their bearing on the inner and outer life of man." The skillful application of this scientific method to the study of theology gives these lectures a unique character, and a special adaptation to the needs of the Church, in her present conflicts with manifold types of error pretentiously arrayed in garments woven in the looms of "science, falsely so called," and of materialistic philosophies. Dr. Beet is a clear thinker. His ideas stand out with transparent distinctness before his mental eye. Hence his statements are clear-cut, his definitions well expressed. Thus, for example, he defines religion as "such a conception of the unseen as makes for righteousness;" theology as "a branch of human knowledge embracing whatever we know about that unseen which makes for righteousness;" righteousness through faith as the fact that "God receives into his favor all who believe the good news announced by Christ." Belief is "mental rest in an idea; . . . when it has a personal object this rest of mind is derived from and rests upon the word and character of a speaker. It is a voluntary surrender of the whole man to be influenced by that which his intelligence rightly or wrongly believes to be true. . . . The faith through which we obtain justification as Paul understood it is an assurance, resting on the word and promise of God, that God now receives into his favor as heirs of eternal life us who believe the good news of salvation announced by Christ." Evangelical redemption is defined as "the deliverance of sinners from the penalty and power of sin by the costly means of the death of Christ. . . . The propitiation of Christ was not needed to change the mind of God, for the apostles of Christ knew that God's anger is not a vexation with a sinner that needs to be changed, but an unchangeable opposition to sin. From that anger the sinner needs to find escape; he needs a propitiation which will shelter the sinner from the punishment due to his sin. And this we accept as a definition of evangelical propitiation." Dr. Beet rightly, as we judge,

regards the death of Christ as necessary for governmental reasons—"to give proof of God's righteousness—to harmonize with his own justice the justification of believers. . . . The need for the death of Christ as the only possible means of man's salvation lay in the justice of God." Thus with sound reasoning and perspicacious definitions Dr. Beet expounds the leading truths of the Gospel. His expositions bring difficult and obscure truths into light sufficient to commend them to the acceptance of candid and intelligent inquiring minds. If they fail to do this it is when, in treating of the mysteries of the incarnation, he attempts to explain our Lord's growth of knowledge and his confession of ignorance of the day of his second coming by supposing that "the eye omniscient, while preserving unimpaired its capacity for infinite perception, was for a time closed, . . . that his divine power and intelligence were for a time dormant." To us this supposition is unthinkable. It is an explanation which does not explain. We prefer to take the facts given in the Gospel as mysteries which, like unnumbered modes of divine action in the natural world, cannot now and possibly never will be brought within the comprehension of human reason. With this one unimportant exception we commend this thoughtful book to all who love "books that are books." The breadth and lucidity of its thoughts, the virility of its style, the soundness of its theological opinions, its deep but subdued religious tone, its exegetical learning, and its scientific method of so expounding old truths that, like novelties, they arrest and hold one's attention, make it a work of rare merit and exceptional value. It ought to command a wide circulation.

Amos: An Essay in Exegesis. By H. G. MITCHELL, Professor in Boston University. Crown 8vo, pp. 209. Boston: N. J. Bartlett & Co.

Professor Mitchell has in this volume furnished a help to the study of the prophecy of Amos for which students of the Old Testament Scriptures will be grateful. Very justly, instead of approving the disparaging estimates of the prophet's style and literary worth made by Jerome and Calmet, he substantially confirms the opinion of Bishop Lowth, who ranked him with "the very chief of the prophets, as almost equal to the greatest in sublimity and magnificence, and in splendor of diction and elegance of expression scarcely inferior to any." The professor treats of this book under three general heads: 1. "Introductory Studies;" 2. "Translation and Comments;" 3. "Supplementary Studies." In the "Introductory Studies" we have a picturesque description of Tekoa, or Tikua, the prophet's home, if not his birthplace; a study of his character, of the peculiarities of his style, and of the influences which affected his development. Next comes the date of his prophecies, which, though uncertain, is with good reason set down at about B. C. 760. A very clear and sufficiently full analysis of his prophecies follows, showing that they began with stormy threats, proceeded to thunderbolts of denunciation, and closed with the sunshine of God's promised mercy. Their total effect was to inspire faith in God. The professor's translation, though inde-

pendent, is not substantially different from either the Authorized or the Revised Version. Yet certain phrases in those translations which do not clearly express the exact meaning of the prophet's words are modified; as, for example, instead of "I will press you in your place, as a cart presseth that is full of sheaves," we have "I will cause a trembling under you such as a cart that is full of sheaves causeth;" in place of "after the king's mowings," we have "after the king's shearings;" for "threshing instruments of iron" we have "iron-shod sledges;" and instead of "the Lord God," we have "the Lord Jehovah." These and kindred substitutions are doubtless improvements; but where in chapter vii, verses 2 and 5, Amos is made to say, "Lord Jehovah, prithee forgive," and "Lord Jehovah, prithee cease!" in place of "I beseech thee," as in both the Authorized and Revised Versions, one demurs on the score of taste. "Prithee," being a corruption of "I pray thee," can scarcely be accepted as a good modern English word. As it reads in the professor's translation it impresses one as lacking in that reverential spirit which breathes throughout this rhetorically beautiful prophecy. In his "comments" Dr. Mitchell sheds clear light on the words of the prophet. Scholarly exegesis, historical and meteorological information, geographical and topographical descriptions, and the critical judgments of many learned men are judiciously used to explain and illustrate the teaching of the herdsman of Tekoa. In his "Supplementary Studies" the professor inquires whether Amos was or was not acquainted with the first six books of the Old Testament, giving his reasons for the opinion that while his writings contain evidence that he was acquainted with Hebrew history they do not prove that he was acquainted with those books. This opinion the professor's readers will accept if they are in sympathy with the "higher criticism;" if not, they will conclude that the prophet's obvious acquaintance with the history of his people was derived from the Hexateuch. Another topic in these "Supplementary Studies" is the "Theology of Amos," which embraced a grand conception of the character of God, but was less full and explicit in its teachings respecting the character of man. In his final chapter our author treats very suggestively of the relations of Amos to the other prophets, classing him as "one of the greatest" of those inspired men. Taken as a whole, this instructive book must be recognized as a valuable contribution to the list of works which are real helps to Bible students. Pastors may use it profitably, not only in their private study, but especially in conducting adult Bible classes. We therefore commend it heartily, hoping with its scholarly author that it may "help in winning for the prophet Amos the popularity that he deserves."

Four Centuries of Silence; or, From Malachi to Christ. Second Edition. By the Rev. R. A. REDFORD, M.A., LL.B., Professor of Systematic Theology and Apologetics, New College, London; Author of *The Christian's Plea Against Modern Unbelief*, etc. 12mo, pp. 258. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. Price, cloth, 75 cents.

The centuries herein reviewed by Mr. Redford were far from unimportant in Jewish history. That they were a time of silence, so far as

message of distinguished prophet or particular manifestation of the divine majesty were concerned, does not detract from their specific value. Like links in the great chain of sacred history they join the eventful dispensation of Israelitish worship to the more eventful dispensation of the Messiah's advent. As such a connecting tie between the old and the new it is clear that every feature belonging to the literature, the social customs, and the religious spirit of these times is of importance. With such a recognition of their worth Mr. Redford has gathered together in compact form most or all of the records that are preserved concerning the Jewish Pontificate, the Septuagint, the Apocrypha, the Sanhedrin, the Jewish sects, the supremacy of the Persian and the Greek nations, the Messianic Expectation, and the Voice in the Wilderness. We must be grateful to the author for the faithful and vivid manner in which he has set these intervening "four centuries of silence" before us. Nor from our standpoint do they seem useless centuries. If they displayed the "evening sky of the Jewish Church," they contained no less "the dawning light" of the later and abiding day of Christianity.

The Life of Jesus Critically Examined. By DR. DAVID FRIEDRICH STRAUSS. Translated from the Fourth German Edition by GEORGE ELIOT. Second Edition. In one volume, 8vo, pp. 784. New York: Macmillan & Co. Price, cloth, \$4.50.

The time has gone by when any particular discussion of this *Life of Jesus* or any lengthy refutation of its mistaken teachings is in order. To discover the fallacy in the "mythical theory" of Strauss, as to the origin of Christianity, was the labor of a former generation. According to this theory the Gospel records concerning Jesus are fictions, unauthorized by his immediate disciples, which sprung up in the thirty years intervening between his death and the destruction of Jerusalem—a theory which has been termed "an outrage upon common sense." We need not now add to this vigorous characterization. But, while the errors of Strauss have already been sufficiently exposed, it is not unprofitable for the theological student of the present day to possess for himself this work of Strauss, to study its theory in some detail. His personal belief in the authenticity of the gospel records will necessarily be strengthened thereby. The reissue of this *Life of Jesus* is, therefore, opportune.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The Interpretation of Nature. By NATHANIEL SOUTHGATE SHALER, Professor of Geology in Harvard University. 16mo, pp. 305. New York: Houghton, Mifflin & Co. Price, cloth, \$1.25.

Not the least noticeable among the suggestions of this volume is the lesson that the interpretation of nature is an ancient pursuit. Scholars have not come suddenly into the enthusiastic study and explanation of material phenomena. Obedient to an inherent curiosity regarding the processes of nature, men from the primeval times have pressed their inquiries

in this sphere of research. The scientific interpretation of nature, according to Professor Shaler, had an Aryan origin and, particularly, a Grecian development. "The scientific motive," he remarks, "is essentially peculiar to one body of folk, the Aryans, and has attained to any considerable development in only one branch of that race, the Greeks and their intellectual descendants, the kindred Europeans. The essential shape of our modern science is Greek. We have inherited this part of our life from the Hellenes even more immediately than we have taken the basis of our spiritual motives from the Hebrew race." From this Hellenic starting-point it is a satisfactory, even if preliminary, thing to trace the history of scientific study through the Roman period, the Dark Ages, and the Renaissance; and the reader will dwell upon this introductory chapter of Professor Shaler's with interest. Thence the transition is logically easy to the succeeding themes of consideration, as announced in the captions: "Critical Points in the Continuity of Natural Phenomena," "The Place of Organic Life in Nature," "The March of the Generations," "The Bond of the Generations," "The Natural History of Sympathy," and "The Immortality of the Soul from the Point of View of Natural Science." To linger upon the weighty discussion of these important matters would altogether transcend the limits of this present notice. Two feelings, however, impress themselves upon the mind of the reader. One of them is that the author speaks from the scientific rather than from the theological standpoint. He writes as a student of nature, and his nomenclature is that of modern scholarship. The other impression is that of the concessive quality of his teaching. He is not so limited in vision that he sees nothing wise or able in the inquiries of theology as to natural phenomena. Both the scientist and the theologian have their place and work. If the province of the one is "the evident and the ponderable," that of the other is to apply the truths afforded by the study of nature "in all that relates to the moral conduct of men." For such a temperate and, as we think, true construction of the relation of science and theology there cannot fail to be a due appreciation.

A Perplexed Philosopher: Being an Examination of Mr. Herbert Spencer's Various Utterances on the Land Question, with Some Incidental References to his Synthetical Philosophy. By HENRY GEORGE. New York: Charles L. Webster & Co. 12mo, pp. 319. Price, \$1.

Mr. George figures in this volume as a philosopher who has a grievance. His quondam friend and philosophical brother, Mr. Herbert Spencer, who in past years held the same opinions as himself respecting the alleged wrong involved in the private ownership of land, has been led by further investigations of the subject to change his opinions. Of course Mr. George is much grieved, vexed, perhaps, to lose the support given to his land nationalization theories by so distinguished a philosopher as Mr. Spencer. Hence, instead of congratulating him on his entrance into greater light, he publishes this polemical volume, which aims to convince his disciples that Mr. Spencer has not been led from his former opinions by honest convictions of their falsehood, but by selfish desires and ambitions

unworthy of so illustrious a philosopher. How much this volume will contribute to strengthen the faith of Mr. George's adherents in the principle which Mr. Spencer has disavowed it is impossible even to guess. Its appearance would seem to indicate that Mr. George fears that the backsliding of his old friend may lead others to question his theories. His book is somewhat dull reading, and will not add to the number who deny that right of individual ownership in land which is recognized in the tenth commandment, in the division by divine direction of the lands of Palestine among the descendants of Abraham, and in the practice of all civilized nations. To us the individual ownership of land seems necessary to its cultivation, on which its value to sustain human life absolutely depends. If Mr. George were to advocate the limitation of the right of ownership to the necessities of the owner and to the needs of society he would be nearer right than he is at present. As to his disagreement with Mr. Spencer one needs only to remark that the disputes of errorists are precursors of the victories of truth.

Elements of Deductive Logic. By NOAH K. DAVIS, Ph.D., LL.D., Professor of Moral Philosophy in the University of Virginia, and Author of *The Theory of Thought*, etc. 12mo, pp. 208. New York: Harper & Brothers. Price, cloth, 90 cents.

Logic presupposes not only a thinker but also sufficient time for the formulation of his thought processes into orderly arrangement. Nor does "thought as exercised in scientific pursuits," according to the present author, alone fall within the scope of logical treatment. But thought everywhere and on all subjects—in short, universal thought—has a place in the discussion; or, in other words, "logic explains how any human mind thinks correctly at any time about any thing." Of the present handbook of Dr. Davis on deductive logic it is not necessary to speak at length. Postponing to another volume the treatment of induction, he has furnished an elementary work on the underlying principles of the logical science which, for lucidity and general value, could not be well improved. It is not easy to turn the pages of his book without feeling anew the old impression of the dignity of all thought operation and the elevating influence of its scientific scrutiny.

An Introduction to the Science of Thought. By S. S. HEBBERD. 12mo, pp. 84. Madison, Wis.: Tracy, Gibbs & Co.

This pamphlet is an eloquent exposition of "the simple principle that every perfect thought contains two elements related to each other as cause and effect; and whenever either of these elements is suppressed thought thereby becomes vague, one-sided, fatally defective." Its author traces the distraction and division of human speculations to the nonrecognition of this principle, which, when recognized, he asserts, will furnish "a basis for true theories of science, morality, and art; will explain the course of human civilization, and so provide a genuine philosophy of history." Its ascendancy would, its author insists, bring about "a new age of faith, sacrifice, and social order!" Mr. Hebbard wields a facile and able pen, is evidently possessed by his theory, is gifted with a

vivid and illusive imagination, and argues enthusiastically for his philosophic gospel. His pamphlet, though it may not command assent, is yet well worth reading, because it is provocative of thought; albeit the reader in closing its pages will probably be disposed to say with Hamlet, that there are more things in heaven and earth than are dreamed of in human philosophy.

The Making of a Man. By Rev. J. W. LEE, D.D. 16mo, pp. 372. New York: Cassell Publishing Co. Price, cloth, \$1.50.

The supremacy of humanity in the material world is the conviction alike of the philosopher and the Christian. We can have no sympathy with the disposition of certain scholars to give man a subordinate place in nature—scholars who assign him with the monkey and baboon “to the order of primates,” who make his conscience “the resultant of fear and instinct,” who declare his morality to consist of “rules imposed by his own prudence,” and who assert that his religion is “determined by the physical conditions which surround his life.” Against this position Dr. Lee well protests in the present work. Man was, in truth, the culmination of the divine purpose of the Creator. “He was the realization of an ideal, which gave meaning to the long periods of preparation. As the final expression of the creative process he was at once the interpreter and the interpretation of all that had gone before.” The provisions made for man in the natural world therefore become, in view of this appointed superiority, a matter of practical and absorbing interest. As the being upon whom the Creator has conferred the lasting honor of preeminence, man must naturally find those adjustments and conveniences in the external world which go to perpetuate his primacy. Along this line of reflection does the argument of the present volume run. “Man has no deeper and surer impression,” declares the author, “than that the world belongs to him and was made for him. It is deepened year by year, too, as he sees the relations he sustains to it increase.” Provisions are thus made for his physical, social, intellectual, moral, æsthetic, and spiritual natures—whose detailed description makes up the subject-matter of the present volume. Bread is thus the ministry of nature to man’s physical wants, beauty to his æsthetic tastes, and righteousness to his moral nature. In short, the whole complex round of man’s needs and desires seems to be remembered in the bountiful supplies of nature. But man, the dominant creature of the material world, has also a tendency for a future existence which the author does well to recognize in his closing chapter on “The Permanence of the Completed Life of Man.” Through all mutations the essential man survives. “The personal spirit, by its very nature and tendencies and possibilities, seems to be addressed to another than the tangible, local, and physical realm in which it finds itself while residing in the body. An irrepressible and wide-reaching something in the spirit of each man seems to impel him to triumph over space and time and change. . . . The destruction of a human spirit would register the death of God. It is the direct expression of the spirit of God, and bears his own likeness and

image, and has for the guarantee of its permanence the person of the eternal God himself." We have thus, in a most cursory way, noticed the trend of an important book. While it does not lack in scholarly treatment, it is, withal, couched in a style so attractive as to appeal to the tastes of the general reader, and cannot but profit him.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Representative Women of Methodism. By CHARLES WESLEY BUOY, D.D. 12mo, pp. 476. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Price, cloth, \$1.25.

Burning and shining lights have been multiplying from the days of John the Baptist until now. Nero lit his palace gardens by night with Christians, covered them with pitch, and then drove his chariot down among the blazing saints. It was the only way he found of rejoicing in their light. God lights the ages with his people, clothes them with the garments of salvation and the graces of the Spirit, and so illuminates the dark. They shine as lights in the world. Now and then he enhances the value of the human race by large single installments of merit. The glory of the invisible God is revealed in exemplary and devout lives. Character concretes the grace divine into objective and influential fact. In Dr. Buoy's book six of the rarest of womankind are set before us, three from the English side of the sea: Susannah Wesley, Lady Huntingdon, and Mary Fletcher; three from our side: Katherine Garrettson, Eliza Garrett, and Lucy Webb Hayes. Seldom are lives already familiar represented so clearly and richly. Far from being bare biographies, these are brightly diversified discourses. Such lives as they portray are among the most unanswerable apologetics of Christianity. Beginning with the mother of the Wesleys and closing with the bravest, noblest, and most gracious mistress the White House ever had, they illustrate how fruitful Methodism has been in characters of the most delicate refinement, the finest culture, the fairest beauty, and the amplest influence. We know no volume more perfectly fitted to win intelligent womanhood to love and cherish Methodism. It should be in every college and seminary and home, for the education of such young people as are in danger of imagining that there is anything better than Methodism. If any are inquiring for the best society they can find it inside the covers of Dr. Buoy's book. It is well that these chapters, expanded from a course of popular lectures delivered in 1891 in Philadelphia, went to type to find the larger audience they deserve; and it is fit that the volume is dedicated to Mrs. Ellen H. Simpson, the wife of our sainted bishop.

The Danube, from the Black Forest to the Black Sea. Illustrated by the Author and ALFRED PARSONS. By F. D. MILLET, Author of *A Capillary Crime*, etc. 12mo, pp. 329. New York: Harper & Brothers. Price, cloth, \$2.50.

In that spirit of intelligent exploration which often yields most satisfactory results the three tourists whose names are found in this volume

lately made a canoe journey through the European territory indicated. The fact that the route lay through a section not largely frequented by visitors or described by observers gives particular value to the excursion taken. What the travelers saw they saw well. The scenery, the strange industries, and the quaint social customs of the portions of Austria and Turkey through which they passed are in turn recorded for the benefit of the reader. Ratisbon, Passau, Vienna, Pressburg, Budapest, Kalafat, and Widdin, with other places of lesser geographical prominence, are successive stages of the journey, whose beauties or peculiarities give a charm to the journal of adventures. In a sense the work of authorship has been one of collaboration. The book, which would in any case have been of interest from the vivid quality of its descriptions, is made doubly attractive by the illustrations with which it has been embellished. It is calculated to relieve the tedium of the leisure hour.

Abraham Lincoln. Illustrated. By CHARLES CARLETON COFFIN, Author of *The Boys of '76*, etc. 8vo, pp. 542. New York: Harper & Brothers. Price, cloth, \$3.

The romance of Abraham Lincoln has long since become a household story. In fact, so ample a literature on the life and times of the distinguished President has accumulated during the last quarter of a century that it would seem bold to attempt any addition thereto. Yet the personal acquaintance which Mr. Coffin enjoyed with the great leader puts him at an advantage in undertaking the present "sketch," and gives his completed volume an exceptional quality. This association with Mr. Lincoln began on the night succeeding his nomination to the presidency, and continued through the presidential term as late as Mr. Lincoln's visit to Richmond at the close of the war, when the narrator walked with him through the streets of that burning city. With the memories of such a long and familiar knowledge of Mr. Lincoln, and with such an intrinsically heroic character to depict, Mr. Coffin has all the inspirations to good work which come to any biographer. His book is therefore highly realistic. Whoever reads it will find himself transferred in fancy back to the days of the great rebellion, and will live over again the thrilling, feverish, pivotal times of that national crisis. As for him who took so chief a part in the settlement of our public destinies the reader will review his fascinating life-story with an absorption which time does not lessen. That one so lowly born could have reached so high a throne of power, that his promotion was purely providential, and that he was divinely helped in the direction of the vast responsibilities laid upon his shoulders are lessons which repeat themselves in the reading of the present biography, though they have long since found a place among the settled convictions of the historic student. The exquisite pathos of Mr. Lincoln's life likewise stands out in prominence under the portrayal of Mr. Coffin. Sadness tinged the great statesman's soul. Whether in his upward struggle from scenes so homely and prosaic, in his occasional failure to reach the political prizes of his earlier life, or in the crushing burdens that came upon him as the chief magistrate of the nation, a somber shadow hung

over his life whose contemplation moves the reader to the most profound emotions. Like many of the great souls of history, Lincoln lived a life that was solitary and sad. But he did not live in vain. More clearly than ever, now that the clouds of war are gone from the sky, does such a biography as the present show the enduring nature of the great President's work. Well was it exclaimed at his deathbed that "he belongs to the ages." Mr. Coffin has written with unusual biographical skill, and has produced a book that, with its attractive illustrations, will charm not only youthful but also older readers.

Ten Years' Digging in Egypt. 1881-1891. With a Map and One Hundred and Sixteen Illustrations. By W. M. FLINDERS PETRIE, Author of *Pyramids of Gizeh*, etc. 12mo, pp. 201. New York: Fleming H. Revell Co. Price, cloth, \$1.50.

Some of the greatest modern triumphs of archæology have been won in the country of the Nile. The many records of the past which have been brought forth out of this crowded mausoleum of the ages have forced a modification of the text-books on history, and will compel a still further remaking of the historic records. An outline of what a single archæologist has accomplished within the past decade fills up the present volume. His story reads like some excursion into the realm of fancy. Egypt is put before us in a new vividness, and, for the time being, the reader must perforce yield himself to the wizard influence of this busy discoverer. Tanis, Naukratis, Daphne, Gurob, Medum, and other localities are sufficiently described, and their treasure-yields are indicated. The author's story of his discoveries at Hawara not only suggests the marvelous archæological remains yet to be found in Egypt, but also sets forth the perplexities and hardships which accompany scientific discovery in that land. The freedom of the book from undue details and scientific terms makes it an attractive one for the ordinary user. It should help to a larger interest in Egyptology on the part of unscientific readers, since "we are only yet on the threshold of understanding the sources of the knowledge, the arts, and the culture which we have inherited from a hundred generations."

Harper's Chicago and the World's Fair. The Chapters on the Exposition Being Collated from Official Sources and Approved by the Department of Publicity and Promotion of the World's Columbian Exposition. Illustrated. By JULIAN RALPH. 12mo, pp. 244. New York: Harper & Brothers. Price, cloth, \$3.

This volume is one of the forerunners of a large number of publications on the World's Columbian Exposition that will be issued during the current year. The volume of Mr. Ralph, however, enjoys the advantage not only of being among the first in the field, but also of having been written from a personal study at Chicago of the "plans and aims" of the promoters of the Exposition. The book follows a twofold line of treatment. The city of Chicago, as the site of the Exposition, is first appropriately portrayed. Its origin in the "Block House of Dearborn," its phenomenal increase, like the growth of some genie's palace in the night, the methods of its municipal government, its towering architecture, its mammoth in-

dustries, its prominence as a railroad center, and in general the multiform phases of its teeming life are thus duly noticed. If the whole description is couched in superlative terms it is because of the unprecedented growth of this New World metropolis within a short half century, involving the romantic and even the miraculous. From the city of Chicago as it is the transition is natural and easy to the World's Fair as it is to be. Probably all that could be said in anticipation of the buildings which are under construction for the great display, of the diverse exhibits which are intended, and of the large educational benefits that will come to the multitudes of visitors at the Exposition has been included by the author in his volume. His personal visit to Chicago assuredly contributes to the accuracy and perspicuity of his description, while the reproduction of many pictorial illustrations which have previously appeared in *Harper's Weekly* tends to the completeness and attraction of the volume. It is not a mere guide book to Chicago or the Exposition, but is rather designed "to be read at home and before the Exposition opens." As such a work it has its place and decided value.

The Praise of Paris. Illustrated. By THEODORE CHILD. 8vo, pp. 299. New York: Harper & Brothers. Price, ornamented cloth, \$2.50.

Many writers before Mr. Child have united in singing the glories of the French capital upon the Seine. In the fourth century it was called by the Emperor Julian "my dear town of Lutetia." In the later centuries, according to our present author, many celebrities have written or spoken the praises of the beautiful city, among them being Goethe, Gibbon, and Montaigne. And yet their commendation is only the praise of every tourist who sees the gorgeous French city and falls a victim to its charms. Obedient to the usual sentiment of admiration, Mr. Child in the present instance has gathered up some of the current phases of the Parisian life for the benefit of the reader. The composition of the French metropolis in its work and its pleasures, its upper and lower strata of social existence, its architecture and its embellishments, its habits of dueling, and its circles of scholarship as found in its famous Institutes, all give color to the picture which moves before us under the direction of Mr. Child. The attractive illustrations and beautiful print of the book add also to its merit. It will have an unusual interest to the reader from the fact of the recent untimely taking off of its gifted author while upon a tour of Asiatic discovery.

Stories from Indian Wigwams and Northern Camp-Fires. By EGERTON RYERSON YOUNG, Author of *By Canoe and Dog Train*, etc. Small 8vo, pp. 293. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. London: Charles Kelly. Toronto: William Briggs. Price, cloth, \$1.25.

With the passage of the years an increasing glamour surrounds the personality of the North American Indian. Since he was the forerunner of the aggressive and achieving European who has now taken his place on the western continent we must naturally feel that interest in the Indian which one has in a predecessor. Striking in his personal characteristics and

peculiar in his national practices, his story is an integral part of history, and should be preserved. Mr. Young has, therefore, done a needed service in his depiction of the present Indian of the great Northwest. Were the religious feature altogether eliminated from the book it would, nevertheless, retain its value. But the volume is, besides, the story of missionary hardships and successes in the remote regions adjoining Lake Winnipeg. None can rightly read its pages without rejoicing anew in the adaptation of the Gospel to the most diverse nationalities of the globe, and in its power to win victories under arctic skies as well as in tropic lands. Mr. Young has given to the public a volume which for its many admirable qualities should find its place in the library of the Sunday school and the home.

The Story of John G. Paton, Told for Young Folks; or, Thirty Years Among South Sea Cannibals. By the Rev. JAMES PATON, B.A. With Forty-five Full-page Illustrations by JAMES FINNEMORE. 12mo, pp. 397. New York: A. C. Armstrong & Son. Price, cloth, \$1.50.

The heroism of modern missionaries is not an uncertain testimony to the truth of the Gospel which they preach. Through their bravery in the face of "perils by the heathen," in which they are not surpassed by the first apostles and martyrs, has the truth grown mightily in India, Africa, China, and all other mission fields of the earth. The instance of John G. Paton is not an exception to this general rule. While in usefulness he has been abundant, in heroic bearing no missionary of the cross since the Gospel went forth from Jerusalem could have surpassed him. The power of consecrated personality, which is certainly needed no less in mission work than in other departments of human activity, seems an uppermost lesson in the present autobiography. Calmly, patiently, sensibly, Mr. Paton goes about his work, and, amid all the trying scenes in the New Hebrides which he describes, stands forth as a tower of strength. Sentiment, romance, and tragedy combine to give charm to the present story of his life. The volume cannot but do good, and all who read it will breathe a more fervent prayer for the divine blessing upon the work in the New Hebrides, as well as in all other harvest fields of the Lord.

MISCELLANEOUS.

Simple Bible Lessons for Little Children. By FREDERICK A. LAING, F.E.I.S., Editor of *The Sabbath School Magazine*. With an Introduction by the Rev. JAMES STALKER, M.A., D.D. 12mo, pp. 411. New York: A. C. Armstrong & Son. Price, cloth, \$1.50.

It is well said in the Introduction to this volume that "perhaps the most difficult of all Christian ministries is that to the very little ones." In the endeavor to make this service easier Mr. Laing has prepared the present series of "Lessons." Some of them are from the Old Testament, and some from the New. All are written in a simple style for the comprehension of youthful hearers. The book seems in many respects well adapted

to its designed purpose. We might wish, however, that appropriate illustrations had accompanied the written text.

Seven Great Lights. By Rev. KERR B. TUPPER, D.D., Pastor First Baptist Church, Denver, Author of *Robertson's Living Thoughts*, etc. With an Introduction by Rev. W. F. McDOWELL, D.D., Chancellor of the University of Denver. 16mo, pp. 188. Cincinnati: Cranston & Curts. New York: Hunt & Eaton. Price, cloth, 75 cents.

A series of denominational sermons preached by representative ministers of Denver in the church of Dr. Tupper. Luther, Cranmer, Knox, Wesley, Edwards, Campbell, and Spurgeon are the "great lights" whose brilliance illuminates the Churches "with increasing splendor." As is remarked in the "Introduction," the series proceeds in chronological order. Such a course of sermons we cannot but regard as profitable. While denominational beliefs and practices would naturally be justified by their several exponents in their respective discourses, yet sincere and larger Christian unity is also effected. Dr. Tupper did well to arrange this series of sermons, and has done even better in their publication.

Divine Balustrades, and Other Sermons. By ROBERT S. MACARTHUR, D.D. 12mo, pp. 262. New York: Fleming H. Revell Co. Price, cloth, \$1.25.

Two discourses on Deut. xxii, 8, give title to the above volume of sermons. Vigorous in thought, attractive in diction, and evangelical in spirit, the whole eighteen discourses which make up the volume well illustrate the sermonic methods of the distinguished divine who delivered them.

The Call of the Cross. Four College Sermons. By Rev. GEORGE D. HERRON, D.D. Introduction by President GEORGE A. GATES. 16mo, pp. 111. New York: Fleming H. Revell Co. Price, cloth, 75 cents.

The author of these discourses speaks like a man who has a mission to the age. He has already become known by other small publications. The same thoughtfulness and earnestness which marked these earlier issues is now evident in this group of "college sermons." The discourses are to be commended.

The Joy of Prayer. By Rev. J. M. RONDE, A.M. Introduction by Bishop ISAAC W. JOYCE, D.D., LL.D. 16mo, pp. 161. Cincinnati: Cranston & Curts. New York: Hunt & Eaton. Price, cloth, 45 cents.

The title of this little hand-book well sets forth its line of thought. It is an earnest and cheerful discussion of a great theme, and will take its place among the many helpful books on devotion which are in print.

The Warwickshire Avon. Notes by A. T. QUILLER-COUCH. Illustrations by ALFRED PARSONS. 12mo, pp. 144. New York: Harper & Brothers. Price, half leather, \$2.

To tourists in old England who have visited the historic scenes described by Mr. Quiller-Couch, this book will come with a sense of refreshment. Its mechanical preparation has been most skillfully done, while in the exceeding beauty of its many illustrations nothing is left to be desired. It is a charming volume for a gift-book.

The Pastor Amidst His Flock. By Rev. G. B. WILCOX, D.D., Professor in Chicago Theological Seminary, Author of *The Prodigal Son*. 12mo, pp. 186. New York: American Tract Society. Price, cloth, \$1.

Although pastoral experiences in different denominations are largely diverse, there is much in common among the laborers of Christ that may be written for mutual encouragement. Hence it is that the above book of advices, conducted in the dialogue style, is not of narrow application. Omitting references to denominational polity and practices, its beneficial suggestions, if obeyed, would surely help to develop a sensible, rounded, successful minister of Christ in every pastorate.

Maud Humphrey's Book of Fairy Tales. Quarto. New York: Frederick A. Stokes Company. Price, in fancy cover, \$2.50.

Various nursery tales, like "Cinderella," which never grow old to childhood readers, are here republished with many beautiful colored illustrations. It is an attractive book for fireside use.

Harper's Young People. 1892. Quarto, pp. 872. New York: Harper & Brothers. Fancy cloth.

This is a bound volume of a weekly publication well and favorably known. There is so much in these collected pages that it does not seem that the youth who read them can ask for more. The preservation of the weekly issues of such publications for the young people is accompanied with many advantages.

Field Farings. A Vagrant Chronicle of Earth and Sky. By MARTHA McCULLOCH WILLIAMS. 16mo, pp. 242. New York: Harper & Brothers. Price, cloth, \$1.

A pleasant glimpse at some of the phases of nature makes up this little volume. All true lovers of nature will appreciate it.

The Alert Stories. Containing over Two Hundred and Fifty Illustrations. With Stories for Little People. Eight volumes. 16mo. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Price, per set, \$2.

These small volumes are named respectively *Careless Maggie*, *Child Days*, *Daisy's Pastime*, *Kitty-Cats*, *Some Dogs I Know*, *Sunny Hours*, *Three Pairs of Eyes*, and *Town Sparrows*. The "little people" of our Sabbath schools will enjoy them.

Miss Millie's Trying. By MARY E. BAMFORD, Author of *Father Lambert's Family*, etc. 16mo, pp. 320. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Price, cloth, 90 cents.

A Tiff with the Tifins. By FRANCES ISABEL CURRIE. 16mo, pp. 170. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Price, cloth, 50 cents.

The above are two late issues of Sunday school library books for youth. They will be found interesting, safe, and profitable.

